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MYSTICISM AND ITS WITNESSES.

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Classic story has preserved the little dialogue between Plato and Antisthenes, the Cynic, in regard to the substantial character of ideal conceptions. "I can see a horse and I can see a man," says the latter; "but humanity and horsehood I cannot see." "True," replied the philosopher; "for you have the eye which sees a horse and a man, but the eye that can see horsehood and manhood you have not."

This unveiling of the eyes, the enabling of the mind to apprehend the essential truth behind the screen of the physical senses, the perceiving of the divine illumination, constitute what is properly signified by Mysticism. Many have unwittingly supposed that a mystic is only a dreamer, one whose thought is occupied with ideal affairs and subjects beyond common sense and practical application. Superficial as this notion may be, it suggests nevertheless a deeper fact than may have been apprehended. We all spend a large part of our lives in dreaming; and, in fact, that which we admire in art and invention was first devised and fashioned in the workshop of the imagination. If you burn a house, it no longer exists; yet you cannot thereby destroy the plan by which it was built —the ideal house which had been constructed in the thought of the architect and has left its reminiscence in the memory of visitors. It will remain there, indestructible, always to be "seen with the mind's eye."

Thus, likewise, what we denominate morality is the sentiment and idea of Right which the Imagination and Higher Reason have framed into rules for conduct, and which they endeavor to incorporate into the life. This idea is an entity molded out of the immortal substance, of "such stuff as dreams are made on." Indeed, out of this substance pro ceeds everything that we really know.

Mysticism, we may therefore insist, does not imply simply what is vague and visionary, something beyond the range of every-day thought, or remarkable chiefly for being obscurely expressed. It is more correctly the endeavor to comprehend the principles behind all that we see and hear; to attain a spiritual union with the Essence which projects all, pervades all, and is above all; and to express, by appropriate and impressive figures of speech and representative action, interior facts of peculiar significance.

The designation of "Mystic" was accordingly applied formerly to individuals who had performed a certain prescribed Initiatory Rite. Plato describes this rite as a technique which had been adopted in archaic times for the purpose of concealment, fearing the odium which might be occasioned. Some veiled the mystic technique under the garb of poetry and allegory; others under the form of Mysteries, or Perfective Rites, and Oracles. There was a secret religion among every ancient people that had any just pretension to culture and civilization. There were also, very naturally, as many formulations of rite as there were different tribes or groups. They were generally dramatic representations of trials and adventures encountered by a hero or divine personage upon the earth. From them the ancient theatre derived its inception, as does the modern theatre in its turn from the mystery-plays and passion-plays of the Middle Ages.

In the same category may be included the various epic poems, like the "Iliad," the "Odysseia," and "Æneid," which have been preserved, as well as various religious and historic works of an allegoric character. Their purpose was

to inculcate religion rather than to afford authentic representations of actual occurrences. In this manner, " Orpheus," a fictitious personage of indefinite antiquity, was credited with the introduction of the Mysteries into ancient Greece. The Orphic discipline was protracted and searching, and Herodotus declares the rites to be Egyptian and Pythagorean. It required initiation to become a philosopher, or accomplished as a teacher, professional man, or statesman.

Much has been written to show that these occult rites were of a superficial and even of a frivolous character. It was acknowledged that the " Theama," or dramatic spectacle, was admirably adapted to impress the beholders, the mystics and ephors; but it was insisted that little was imparted by way of instruction. Yet Clement of Alexandria distinctly affirms that " all, whether Barbarians or Greeks, who have spoken of divine things have veiled the first principles and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes." " Such," he adds, " are the Scriptures of the Barbarian philosophy." We may be certain, therefore, that every initiated person saw what he had eyes to see, and little or nothing else. Aristophanes might perceive themes for burlesque imitation; yet Plutarch was able to write to his sorrowing wife, at the death of their child, that she had herself learned in the Mysteries of Bacchus that the soul is deathless. Plato before him eloquently depicted the Theama as a vision contemplated during a journey through heaven itself. " It was beauty splendid to look upon," says he; " and we beheld the blissful view and spectacle in company with gods." Pindar, who was a member of the Orphic fraternity, also treats of the mystic spectacles as scenes belonging to the world beyond this earth. " Whoever has beheld them," he declares, " knows the mystery and purpose of life; he knows its divine origin."

Whatever we of the present day may think of the Mystic Rites of the ancient world, they were to those who lived at that time the most cherished and venerated of all the observ-

ances which they regarded as sacred. The representations in the Drama consisted generally of processions; wanderings in the darkness in search of the lost Korê, or slain divinity; mortal conflicts and scenes of terror; then the finding of the body or its mystic emblem, the resurrection and introduction into light. Those having intelligence to comprehend the occult meaning perceived a delineation of their own baleful condition in the present life, which, being duly and bravely overcome, should be followed by restoration and union with Divinity.

Some of the preliminary observances were quaint, and by no means difficult to understand. At the festivals of Bacchus, Osiris, and Adonis, which were virtually the same, a hog was sacrificed; and at the minor Eleusinian Initiation the animal was first washed. The story of the herd of swine in the Synoptic Gospels, and the manner of their death, appear like a disguised account of the matter. The victims, human or animal, were sometimes sacrificed by being driven over a precipice.*

Everything in these rites had its undermeaning. In the washing of the swine we may see represented the condition of erring man, and that a superficial cleansing and reformation will by no means change the moral quality—the animal after the washing being as ready as ever to return to the wallow.

The crazed demoniac was not a character foreign to the Mystic Drama. It was a practice in Oriental countries for individuals to resort to tombs and places of burial to receive oracular messages from the dead.† The contest of Elijah with the prophets of the Syrian Baal, and the shower of rain that followed, exhibit many features of the Mystic Rites in a form that only the initiated well understand. There were processions, the dancing in a circle round the altar, mournful invocations to the slaughtered divinity, and his symbolic resurrection or ascension on high. These observances were propitiatory to the Lord of Nature, and copious showers attested their efficacy.

* Lukianos: "De Deâ Syriâ." See Isaiah lvii. 5. † See Isaiah lxv. 4.

While, however, the great multitude were instructed by appeals to the external sense and understanding, by ceremonial initiations and lessons in parable and allegory, yet the genuine Mystics aspired to direct Divine illumination, and relied upon meditation and intuition for the acquiring of true knowledge. Socrates and Epaminondas were not formally initiated. The words of the philosopher to Aristodemos, as recorded by Xenophon, point out the right path to the Higher Wisdom:

"Render thyself deserving of those Divine secrets which may not be penetrated by man, but are imparted to those who consult, who adore, and who obey the Deity. Then shalt thou understand that there is a Being whose eye pierces all nature and whose ear is open to every sound —extended to all places, extending through all time—and whose bounty and care can know no other bounds than those fixed by his own creation."

Again, addressing Euthedemos, he says:

"If there is anything in man partaking of the Divine nature, it must surely be the soul that governs and directs him; yet no one considers the soul as an object which he can behold with his eyes. Learn, therefore, not to despise things which you cannot see. Judge of the greatness of the power by the effects which are produced, and reverence the Deity."

In such expressive terms he bore witness to those sublime facts of being, from which all mysticism and spirituality have their inception: that the soul is of and from the region not included by Space and Time; that it contains within itself the principle which transcends the bounds of this world of sense and appearances; and though surrounded by Time, it dwells in Eternity.

A gifted writer has aptly described Eternity as neither short nor long, but simply an environment. "It is the atmosphere in which the soul breathes free from the flesh, and has nothing to do with duration." We may remark further that it is not entered by the dissolving of ties with the body, but is apperceived as we lay aside and are exalted beyond the conditions which the body represents. "The light and spirit of the Deity are as wings to the soul," says Plato; "and they raise it above the earth to be at one with him."

We are told that Socrates stood a whole day in the Agora at Athens, rapt in contemplation, seeing no one and hearing no one, till at night-fall he roused himself and went silently home. Is it not evident that he had passed beyond the Present in thought and attainment; that, like the beholder at the Mysteries, he had been a witness of the presence and apocalypse of Divinity; that he had united his thought with the great ocean of mind, and was in very fact a citizen of the Foreworld above ? Others might properly enough take part in the formal initiations, carrying the torches and magic wands; but he was exalted beyond the occasion for external rites and symbols, and had already entered in spirit within the curtained adytum. Most appropriate and eloquent were the concluding words of his last discourse: " We should put forth every endeavor to attain excellence and wisdom in this life, for the reward is noble and the hope great."

In the School of Philosophy at Alexandria, Mysticism took a new form. Communication had been opened with the remoter countries of the East, where esoteric teachers had flourished for centuries. Sages from India and Persia mingled their doctrines with those of the Western philosophers, and the outcome was Gnosticism and the newer Platonism. There came a period of revolution, and enthusiasm was awakened in all ranks of society. From the time of the Emperor Marcus Aurelius, the Antonine, till Julian, the higher thought of the Roman world was molded from philosophic speculations and mystic beliefs. The rites and mythologic legends were freely explained in forms more acceptable to our modern ears. Proclus the great Platonist declared in plain terms that " all that is related to us respecting the gods, their shapes and attributes, is mere fiction invented to instruct the common people and secure their obedience to wholesome laws. The First Principle," he affirms further, " is not anything that is the object of sense. A Spiritual Substance is the Cause of the Universe, the Source of all order and excellence, all activity, and every physical form." Plotinus, the most

illustrious teacher of the later Platonic school, went so far as to dispense with all ceremonies, and confined himself simply to contemplation. "Why should I go abroad to worship gods?" he demanded. "It is for the gods to come to me."

Gnosticism and other forms of the earlier Christianity were thoroughly leavened with mystic conceptions. These were not creeds, but rather philosophic theorems. They were founded upon spiritual operations and experiences, with little regard to historic personages or to actual occurrences. They consisted of mysteries and secret doctrines known only by "the chosen of the chosen." It is significant that the two principal religious edifices in the new Rome were dedicated, not to canonized Saints, but to the Gnostic emanations, Sophia and Eiréné—holy Wisdom and holy Peace. A new Christendom was reared upon the foundations of the former worship. Political revolutions had changed the religious aspect of the Roman world. The endeavor was put forth by priests and magistrates to uproot philosophy, and the mystic doctrines and observances, by merciless persecution. The occult rites of Mithras had extended into Europe, superseding other worships, and now became the object of general proscription as witchcraft and commerce with the powers of darkness. The Platonic school at Alexandria had lost its prestige after the murder of Hypatia. The one at Athens was closed by the Emperor Justinian. The very possession of a book of mystic character was accounted sorcery, and punished with death. There had been philosophers in the Christian ranks who were also involved in the general proscription. The term "heresy," which had only meant a distinct body of thinkers, became a word of frightful import.

Mysticism, however, never depended upon external forms or creeds. It is solely a culture of the affections and thought, and has its seat alike inside every school or worship. Instead, therefore, of perishing in consequence of these harsh procedures, it was silently transplanted and almost immediately made its appearance in a new form within the pale of Christian

orthodoxy. There was a curious analogy in this matter. The classic divinity, Bacchus (or Dionysos), had been the prominent character in the former Mystic Rites, and now his Christian namesake, Dionysius the Areopagite, became the accredited apostle of Mysticism in the Church. A book was widely circulated, under the name of the latter personage, bearing the title of " Theologia Mystica," which set forth the esoteric doctrines of Plotinus, Porphyry, and Proclus, as genuinely Christian. Even their technical terms " henosis " and " theosis " were adopted in the full philosophic sense, and it was inculcated as vital evangelic truth that the proper end of life is to be at one with God and participant of Divinity. The seed thus sown fell upon much fertile soil, and yielded abundant harvests for many centuries.

The conquest of the Western Roman Empire by the Goths and other invaders had been followed by a general darkening of the intellectual sky. The condition of the various subject peoples was miserable. War, famine, and pestilential visitations frequently recurred, making men's hearts fail them; and solace was eagerly sought in religious enthusiasm. The Church took advantage of the general condition of affairs, from time to time, to establish and extend its power, finally asserting its authority over princes as supreme above them all. Meanwhile, as the centuries passed, universities were founded in the principal cities after the manner of the Arabian schools of Spain and the East. Men of superior learning, generally belonging to the religious orders, became the instructors. They did not hesitate to teach mystic speculative philosophy. Erigena, a native of Scotland, translated the works of Dionysius into Latin for the use of teachers and students, and also composed works of his own in forms which were adopted with few changes in later periods. He made, however, an important innovation on the older doctrine. The theory of emanation—that all human and other orders of physical existence had descended through a series of hierarchies or supernal races—had been inculcated by the most distinguished

sages. Erigena taught the doctrine of " immanence "—that God is himself present in all things, yet essentially distinct from them. Many of the superior clergy accepted these teachings, of which Amalrich, Bernard, Bonaventura, Hugo, and Gerson were eminent examples. The convents became nurseries of mysticism.

The common people also were awake to the general influence. The twelfth and thirteenth centuries were distinguished by reaction against religious formalism, and by an urgent demand for a more genuine piety. It was generally believed that Christendom was nearing its end, and that a dispensation or ministry of the Holy Spirit would follow. Accordingly, many congregations, composed entirely of men and women of the commonalty, associated to promote the true spiritual life. They were unwilling to accept the dissolute clergy as teachers, but demanded instruction from prophets inspired from God. From these congregations there arose a religious body denominated the " Brethren of the Free Spirit." They extended widely through Germany, Switzerland, and France. The Beghards and Waldenses, or " Saints of the Valley," belonged to the same period, and are sometimes erroneously grouped with them.

Eckhart was their brightest luminary. He was a man of superior learning, and for a time had been a professor in a college at Paris. He took up the work of Erigena and carried the views of that distinguished writer to their logical results. He was also versed in the writings of Aristotle and the later Platonists, and employed them in elucidating his doctrines. Some of his utterances were bold and daring to a degree that, to timorous minds, will appear as very extravagant. He laid stress earnestly upon the individual consciousness that we are the sons and daughters of God. " I am as necessary to God as God is to me," he declared. " God has begotten me from Eternity, that I may be father and beget him that begat me."

The ecclesiastic authority did not suffer these movements to go forward without vigorous efforts to arrest them. It

hurled forth its thunderbolts of anathema and outlawry, resorting to the atrocious cruelty of burning the offenders alive, and instigating the powers of Europe to hunt them down like wild beasts and to massacre entire populations. The books of Erigena were proscribed and burned; Amalrich and other teachers were burned at the stake. Eckhart also was called to account; but he died shortly afterward, and the sentence was inflicted on his body. In order to escape such persecutions, many were diligent in expedients to seclude themselves from notice, so far as they were able, and veiled their Mystic sentiments under equivocal forms of expression. Secret societies of this character appear to have existed from an early period. In this way, from generation to generation, the esoteric philosophy was taught as alchemic and occult knowledge, and hidden in a jargon and under mystic symbols which those only were permitted to learn who had taken obligations not to divulge it to the uninitiated. The Hermetic Brothers, the Rosicrucians, and other fraternities are supposed to belong to the same category.

In the fourteenth century, Asia and Europe in their turn were scourged, and whole districts were depopulated by the terrible pestilence universally known as the " Black Death." After it followed the wildest demonstrations of fanatic enthusiasm. These were principally pathologic, and due to the excitement and physical depression induced by the plague, rather than to any extraordinary spiritual influence. Nevertheless, as is usual in periods of great commotion, there were also peculiar manifestations, many of them of a mystic nature. The young frequently saw visions and the old dreamed dreams. Clergy and laity alike, individuals by themselves, and large multitudes were controlled by occult forces. In the number who flourished during this period of peculiar spiritual illumination were Catharine of Siena, Francis of Assisi, and others renowned among the worthies of the Roman Church.

There had also arisen in Germany, about this period, a

society designated the "Friends of God." The members of the congregation appear to have been generally disciples of Eckhart. Their reputed founder was Nikolaus of Bâle, a layman of prodigious zeal; but their most famous preacher was Dr. John Tauler, of Strasburg. There were also with them "of honorable women not a few." Among these, the two Ebners, Christina and Margarita, were brilliant examples. The "Friends" can hardly be regarded as a religious sect, but rather as a school of prophets. They were genuine mystics, and, like the Sufis, accepted every discipline, whether harsh or gentle, as providential and paternal from the Divine Love. They believed that every human soul has a tendency and capacity for knowing God, and that the "eternal life" is a life lived in and with the Everlasting, above the restlessness of Time.

Persecution at length dispersed the congregations, and Nikolaus suffered death at the stake. Their influence, however, did not die. Their books had been circulated throughout Germany, and were effective in preparing the minds of the people for new instruction. One of these was entitled "The Nine Rocks (or Stages) in the Contemplative Life," and another "The German Theology." A century later Staupitz, the vicar-general of the Augustinian Fraternity, presented a copy of the latter work to Martin Luther, by whom an edition was published, thus accepting its inspiration for the new movement.*

John Ruysbroek was the promulgator of Mysticism in the Netherlands. He was closely affiliated with Eckhart and Tauler. He founded a Household at Grünthal, near Brussels, in 1453, the plan of which was afterward adopted by Gerard Groot for a system of Homes which were established in the Netherlands and Germany. The members were known as the

* Luther, however, broke early with Mysticism. While he was at the Wartburg castle, his associate professor Bodenstein (Karlstaat) began to preach the doctrines of Tauler with great acceptance. Hearing of this, Luther hurried back to Wittemberg to take the opposite extreme, and did not scruple to invoke the civil power to aid his efforts.

" Brothers of the Community Life." Thomas à Kempis and Nikolaus of Cusa were of the number.

Mysticism, however, in its more genuine aspect, is hardly to be considered as prompting to formal organization. The history of the Franciscan and Dominican brotherhoods and of several Protestant bodies exhibits an almost unavoidable tendency to degeneration into institutions with purposes substantially distinct from the views of the founders. Every true person instinctively repels dictation, whether from society or prescribed regulations. The tendency to conventionality is the death-chamber of higher thought. Repetition is baneful to spirituality. Mysticism pertains essentially to the interior life and the fresh experiences of the individual, without reference to formulated dogmas. It contents itself with spiritual freedom, and is indifferent to external rites and standards. Accordingly, when the Protestant Reformation might have been supposed to extend over the same field that was occupied by Eckhart, Tauler, and Ruysbroek, it will be observed that the Mystics generally held aloof. They opposed the authority of Scripture as asserted by Luther and others as they had opposed that of the Roman Church. They revolted against neither, but aimed beyond, at the higher truth.

The noted Paracelsus must also be included with them. He affiliated with neither Catholic nor Reformer, but was the friend equally of Erasmus and Œkolampadius. He had studied alchemy in its several aspects, and was deeply versed in the learning of the East. His religious feeling was intense, and he based all his doctrines, philosophic, scientific, and medical, upon the foundation of faith in the Higher Power. His appeals to that Authority are as forceful and eloquent as his spirit was gentle and tender. Believers in metaphysical healing and occult phenomena have abundant support in his writings. Although from that period to the present time many have uttered opprobrious charges against him, yet his views have exerted a mighty influence upon later thought. Jacob Boehme, the theosopher of Görlitz, entertained them; the

Van Helmonts, Stahl, Hahnemann, and Rademacher, the philosophers of the medical art, subscribed to them; Francis Bacon was a diligent student, and it has even been suggested that the Rosicrucian Fraternity was founded upon them. Giordano Bruno may also be named in the Mystic category. He had received an early inspiration from the writings of Nikolaus of Cusa, the great German thinker, and supplemented them with the Pythagorean and later Platonic speculations. God, he taught, is the immanent Cause, the Actual to which the possible is necessary. This " other " is matter. The universe is accordingly a living cosmos, having for its end the perfect realization of graduated forms of life.

The Quakers of England and their famous apostle, George Fox, seem, like Nikolaus of Bâle and the " Friends of God," again manifest. Much of the first enthusiasm has cooled, and the influence of formal regulations seems to have smothered the interior life. Nevertheless, the denomination continues, an eloquent witness of the former period.

It must be acknowledged, however, that Mysticism has often found a more congenial home in the Roman than in Protestant communions. In the form of Quietism, it appeared there as a later development. Miguel de Molinos, its principal exponent, was the intimate personal friend (and some say the spiritual adviser) of Pope Innocent XI. For a time he was cordially received by the chief dignitaries of the Church; but the Jesuits took the alarm and persecution succeeded to patronizing. Molinos was compelled to recant his doctrines, and finally perished in the dungeons of the Roman Inquisition. The biography of Madame Guyon and the history of Archbishop Fénélon afford further examples of the vindictive hostility displayed, and the devotion, exemplary patience, and earnestness of the sufferers.

The Mysticism of the Orient is older and in many respects profounder than is often found in the West. It is as prevalent in China and Japan as elsewhere. The philosophic system known as " Taü " is as recondite as the Yogi or any other in

India, and it illustrates how assiduously and extensively metaphysics and spiritual conceptions have been prosecuted. After Brahmanism had taken firm root in Aryan India, there was developed a philosophic system so methodic as to appear like a mechanism. The Bhagavad Gita is a very complete exhibition of its principal form, and Emerson's poem, "Brahma," gives a comprehensive outline of its central thought. The G'nana-Yoga, or gnosis, is the highest attainment recognized; and it is substantially identical with what Plato calls "the knowing of real Being"—that which really is.

Perhaps, however, Buddhism is in many respects a more perfect form of Mysticism. It is searching in its application, humane above other faiths, and practically a religion of charity and fraternity. Its history of more than twenty centuries ago records a vigorous propagandism by missionary effort alone, and the establishing of a general reign of peace. Even now, with its shortcomings and corruptions, it is by no means unworthy of the favorable regard of those who believe in a profounder knowledge and a universal brotherhood.

But we acknowledge a warmer partiality for Mazdaism, the religion of the first Zoroaster. It seems plain to us that the early sages of Asia and Greece derived from it their first inspiration. Its most emphatic utterance, the "Ashem," is a sublime confession of purity or uprightness of purpose as the highest good, a blessing to those who live in it for the sake of the highest righteousness. We are reminded of the Dervise at Damascus in the later crusade, with his torch and vase of water. "I have come," says he, "with this torch to set fire to Paradise, and with this water to extinguish the flames of Hell; so that henceforth men may seek to do right for the sake of the Right, and not from hope of reward or fear of penalty." How apposite the suggestion of the "Oracle," not to seek to attain the knowledge of the Divine with impetuous force, as if overcoming an obstacle, nor as if it were a particular object, but to bring to the pursuit a pure mind and inquiring

eye ! " Things divine," the sage declares, " are not attainable by mortals who apprehend only things of the sense; the light-armed only arrive at the summit;" a caution which, if we heed, we shall do well.

Many have apprehended the religion of Islam as too sensuous for any just concept of interior life. Nevertheless, it had its origin in earnest conviction and mystic contemplation. The Hanyfs had become weary of the idolatry around them, and sought earnestly for some knowledge of what they imagined was the purer ancient faith. Mohammed became one of their number, and was diligent in meditation and prayer. It was in a supreme moment of entheasm that he conceived himself as commissioned to declare that the Godhead was only one, and that man's true wealth was the good which he had done to his fellow-man. In his enthusiasm he seems to have hoped that Christians and Jews would unite upon this platform and supplant the other worship. He learned by woful experience that this would not be. He was hardly able to maintain the purity of Islam during his lifetime. It is the history of every faith alike that men of conviction establish the cause while undergoing severe labor and hardship; and then the men who pursue self-interest take control and pervert it to their own ends. Twelve years after the death of Mohammed the destinies of Islam had passed into the hands of the men who had been his adversaries. The result was the developing of a new form of religion, and a new focus of civilization.

How often have we seen a noonday sun emerge from behind a dark cloud, and shine with renewed, even augmented, brightness ! In less than a hundred years after the era of the Flight, a light had broken forth in the Muslim sky. The new luminary was a woman. The Jews honor Moses as the author of their law; Christians revere the name of Jesus; the Buddhists venerate Gautama, and the Parsis Zoroaster, as the Oracle of God. Sufism, avoiding all personages of great distinction, has Rabia for its exemplar. In her we may find an-

other Plotinus, with like devotion and ecstatic rapture. She regarded herself as adjoined indissolubly and at one with the Divinity. In her view, the true rapture was not an exquisite sensuous delight, but an indifference to and even actual unconsciousness of things external. Even to think of delights to be enjoyed in Paradise she regarded as a serious defection, and she did not hesitate to declare the pilgrimage to Mecca to be utterly without merit or utility.

Persons in the state of ecstasy are often insensible to pain, even when burning at the stake or stretched on the rack. "He is not truly sincere," says Rabia, "if, while contemplating his Lord, he does not become unconscious of being chastened at all." Further, she adds: "I attained this state when everything precious which I had found I lost again in God. Thou, Hassan, hast found God by thy understanding and through intermediate stages; I, immediately, and without these."

The Sufis taught the physical development of man from the lowest forms of existence. Every one, according to the "Masnavï," had "seen hundreds of resurrections," passing from the orders of inorganic things, through plants and animals, forgetting as he went, till by added spirit he became sentient and endowed with freedom of will. Then the temptations of the world affect him and he goes astray, till he receives light from illumination and instruction, and "arises from the seventh hell," becoming the "savior of his own life." This upward progress is described by Sa'di as seven or eight stages, beginning with worship and extending through love, self-renunciation, contemplation, ecstasy, and divine illumination, till all minor attainments are exceeded, and the consciousness of existing is swallowed up in God. It is the passion of the moth for the flame by which it is consumed.

Henceforth, especially among the Persians, Islam had its Mystics. In 1499, Ismail I., a prince of Sufi ancestry, became Shah, and till the second quarter of the eighteenth century his descendants governed Persia. This seems almost specially

providential for the countries of the West. The Turks were in a great measure held back by them from overrunning Europe. This not only afforded the opportunity to establish the Protestant Reformation, but prevented the overthrow of the Roman Church by the Moslems. But for this, Rome might have become another Constantinople.* In 1843, Persia was again roused from lethargy by the Babi uprising. Said Ali Mohammed, a dervise of rare eloquence and enthusiasm, had become conversant with the writings of the Sufis, Parsis, and Buddhists, till he was aflame with their inspiration. He now boldly renounced the religion of Islam, and proclaimed a new doctrine of spiritual enlightenment. The Government set in operation a relentless persecution. The "Bab," as he was styled, was publicly executed, and his followers ruthlessly massacred. Nevertheless, many thousands of them yet remain. The attempt was made to implicate them in the assassination of the late Shah, but without success.

Nor has Europe, during these later periods, been without conspicuous exemplars of the Mystic life and learning. William Law was active in promulgating the Theosophy of Jacob Boehme among English readers, and Henry More was equally zealous in unfolding the recondite Platonic wisdom. In Germany were brilliant men like Fichte, Schelling, Herder, Jacobi, and Hardenberg; and Mr. Emerson has named Emanuel Swedenborg as the representative Mystic of modern times. We may hold him in high regard as a master among his associates, a Plato among theologians, and a prophet Isaiah among scientists. He inculcated charity, the love of one's neighbor, as the greatest goodness, declaring at the same time that every good thought and act was inspired from above. In his teachings the spiritual world was exhibited in close union to individuals in the present life; and man in his perfect moral

* On the 18th of January, 1662, the "Chair of St. Peter" was exhibited at Rome, and "the Twelve Labors of Hercules unluckily appeared engraved on it." Another chair appears to have been substituted, for in 1795 the French found upon it the Arabian confession of faith—"No God but Allah, and Mohammed his apostle."

and better development was himself represented as heaven. Death was divested of its terrors; intrinsic badness, selfishness, hate, etc., are all that one is to fear and to escape.

Constellations there are of other names, many of them stars of the first magnitude: men like Coleridge, Wordsworth, Tennyson, Oken of Germany, Cousin, Victor Hugo, Russell Wallace, and Philip James Bailey, whom it is a labor of love to quote and to praise. But, happily for us Occidentals, the wise men are not all from the East. There have been seers and sages in America likewise, inspired apostles and witnesses of the interior life. The Come-Outers, plain of speech, and the Transcendentalists, profoundly cultured, were worthy to be compared with the Beghards and "Friends of God." Our poets, Whittier, Longfellow, Cranch, and Trowbridge, have sung in a celestial metre. The Ebners of Germany had their correlates in Margaret Fuller and Lydia Maria Child. Eckhart and Tauler were admirably represented by William Henry Channing and Theodore Parker. These all, and others their peers, give way, however, to Emerson, sage and prophet alike—the man who taught anew the spiritual philosophy, and made it accessible and acceptable to his countrymen.

Thus, all through the ages, has Mysticism in innumerable forms had its place as the living principle at the core of all profound thinking. Without any commission to establish a religious polity or philosophic system, it has made its way to the vital region in every faith to make sure of what was precious. It has never failed to recognize the spirit in man and the inspiration that makes men intelligent. It has known the Christ, or Chrēst, as did the great Apostle, not so much as a man perishing on a cross as an inner spiritual presence with which the selfhood is interblended.

The field is the world; not the objective sphere around us, but the vaster region of eternity within. It calls no man master, and seems even to be repugnant to classification or definition. Its office may be suggested by the signal-man

at the track of the railway on a dark night. We are not able to descry his figure, but we see his light as he whirls the lantern, and we know it to be the guardian of our safety. Analogous to this, we frequently behold the signal-light of Mysticism without discerning the person holding it up to view. There may be many shades of color exhibited by the light, but for this there is good reason. The conditions and circumstances under which it appears are the sole occasion of the diversity. The different manifestations of Mysticism in the several countries and periods are likewise incident to analogous causes. One does not put on clothing in New York similar to what one would wear in India or Alaska. Nor do the experiences of one age or individual fit the needs of another, any more than would a form of speech or style of dress:

> "The old order changeth, giving place to new;
> And God fulfils himself in many ways,
> Lest one good custom should corrupt the world."

The one point distinctive in Mysticism is the stress laid upon the exercise of the superior perceptive or intuitional faculty. It is the philosophy of seers and prophets. While recognizing the whole individuality, body and spirit, as of God, it apprehends only spirit (or mind) as from God. With vision extended as by the Roentgen ray, it penetrates the dense wall of flesh and perceives the real presence inside. Hence, although it may not bake our bread, or in any way assure to us what the multitude esteem as prosperity, yet, by making us conscious of the true value of living, it will accomplish what is better. The problem of life has been always, everywhere, and in all religious faiths, substantially the same. It is ever new, like the dawning of the day and the blossoms of the spring. The progress of the human race, so frequently affirmed in glowing language, has never changed its terms or conditions. Its solution has always been a task for the individual to work out for himself; but it is accompanied by the certainty that it is the one thing really worthy of knowing.

All else is transitory, and will pass with Time; but this is of the wisdom of Eternity. What we know we possess; for we have acquired it by experience inspired from on high, which has made it part of our very being, never to be wrested from us.

The Rabbis tell of a ministration of souls—human souls unbodied in flesh—that take part in our experiences. They adjoin themselves to an individual, dwelling with him and in him, that they may help, strengthen, and inspire in times of necessity. They may quit him, however, when this has been accomplished. There are cases, moreover, where this aid and spiritual presence remain through life. The true palingenesis, nevertheless, is more than such mediumship. The pure soul, the genuine Mystic, is affiliated to God, participates in His purposes, and thinks his thoughts with Him.

CELTS, DRUIDS, AND "BEING."

BY C. H. A. BJERREGAARD.

The Gauls and the Celtic people of the present day—the Highland Scotch, the Irish, the Manx, the Welsh, and Bretons of France—form a decaying group of a large branch of the original Aryan stock of Western and Central Europe. They may be characterized as "turbulent, boastful, alert, courageous, but deficient in caution, persistence, and self-control; they have never succeeded in forming an independent State, and are a dangerous element in the body politic of a free country." * Even in Cæsar's time there was no concerted action among the Gauls in their defence against the Roman aggression; hence they fell. The words of Brinton are certainly not complimentary from a modern point of view, when men do no justice to a fiery temper, but value a conventional jog trot in spiritual matters, and when enthusiasm has become a sign of insanity.

But two thousand years ago, or more, things were different. It is the Celts of those days that I shall speak of and praise. I will show that those qualities which unfit them for modern society were then qualities of the highest order, and the means wherewith mankind was blessed. All that I have said in former essays on Fire applies to the Celtic mind and its philosophy. That universal philosophy of Being which I have pointed out everywhere in the ancient mythologies and beliefs is not only found with the Celts, but much more intensely and in very peculiar forms, some of which are even suitable to the conditions of to-day.

Before proceeding with the general characteristics of Be-

* Daniel G. Brinton: "Races and Peoples," page 155.

ing as revealed by the Celtic mind, it will be best to study some of the elements of the Druidic cult.

First, as to the Mistletoe. There are three points especially to mark in the study of the Mistletoe. "Three" is Druidic "par excellence." I have before me a book on Bardism,* published by the Welsh Manuscript Society, in which I find about fifty closely printed pages of Triads. Among these the Mistletoe is a frequent symbol. The Mistletoe was thought to be a night plant, a parasite, and a direct symbol of Nature's double form of existence. In Iceland, its night character is expressed in the name—"toe," or "tein," which is the English "tiny," and refers to it as a "twig"; and "mistle" is connected with mist, fog, and darkness. It is the twig that is active in darkness. I have frequently stated that darkness in ancient mythology and in mysticism means Being, the original Ground, out of which everything comes by emanation. Darkness is also the principal condition under which Being comes into existence as the Becoming. The Mistletoe shows its relation to darkness by ripening its berries in winter —near the Yule-tide, Christmas, the night-time of northern Nature. To the Druid, light was secondary; darkness was the primary phenomenon of Nature. Night was first, then came day. The Druid calendar was arranged by the night—by the moon. "Dis," the Celtic Pluto, god of the underworld, was the father of the Druids, said Cæsar.

We, too, as many as are Mystics, ought to revere the Night, work at Night, live at Night, and look for inspiration when the burning sun has passed away and Rest succeeds Day. The Night is prophetic, and the Dusk is charming.

The Mistletoe is a parasite. It can grow vigorously and reach a considerable height, but it needs the support of another. This is nothing against the plant; on the contrary, it symbolizes the life of Being. Being as such needs something else in this actual world to grow upon. It does not

* I. Williams Ab Ithel: "Barddas: The Bardo-Druidic System." Llandovery, 1862.

grow in the earth, nor does It manifest itself directly, but always and only indirectly. Being and its Life are an inexplicable web, which we only see for a moment by means of earthly weaving. We as human beings are oaks on which the mistletoe of Being grows. Does It grow as seldom by means of us as it is rare on the oak-tree? What does the reader say for himself?

The mistletoe was called by the Druids "all-heal," the all-saving power.* Why? Cannot the reader discern a deep philosophy—the whole philosophy of Being—in the words of Pliny?—"by drinking it [water in which the mistletoe has been lying], fertility is given to any barren animal, and it is a remedy against poison." Is not Being fertility? Does not Being exclude everything poisonous? Is not Being the positive pole of life? Is it not "all-heal"? How, then, can Being be a parasite? A parasite is a living organism which derives its nourishment for the whole or a part of its existence from some other organism. Being is to us only Being as the Becoming, and that is the very key to Druidism, as we shall see. Being lives in us by transforming us.

The Mistletoe is a living image of the power of animation, both the male and female principles. It was a "present from heaven," and the "cutting" off was a feast of Communion, a Eucharist. The sixth day, on which this was done, was Friday, Venus-day, Love-day; it was Yule-day, or the day of Regeneration. All this is clear to one who understands what marriage is: marriage of heaven and earth, marriage of higher and lower, marriage of inner and outer, the "two in one." It is no marvel that the Celts or early Aryans in Europe should know this. The Aryans of the East also knew it; all antiquity lived only in this. Conjugal love was the motive power in those days, and marriages were the regeneration of men. How is it to-day? How many know the meaning of marriage? Is the intuition not lost? Where is the temple that teaches? All Nature, or Being's physio-

* Pliny's "Natural History:" xvi., 95.

logical manifestation, is but a "system of nuptials." We must strive for the salvation there is in "living in the Whole," by finding "All in One, and One in All." Let the modern world venerate the Mistletoe in the true sense at Christmas.

The Mistletoe, which the Celts revered, grew on the oak. It is really not remarkable that the oak should play such an important part in Druidism. Druidism was comprehensive; it saw Being in all the three kingdoms. In the mineral kingdom, the Stone was the symbol. In the vegetable kingdom—its main sphere—it had three symbols: the oak, the mistletoe, and the "selago" (samolus).* In the animal kingdom it had Blood. All three spheres centred in Fire—three spheres and a centre, all symbols of Being.

In the northern forest, the oak is "sole king of forests all." Gilpin rightly observes: "Many kinds of wood are harder, as box and ebony; many kinds are tougher, as yew and ash; but it is supposed that no species of wood—at least no species of timber—is possessed of both these qualities together in so great a degree as oak." And Shenstone remarks: "Oaks are in all respects the image of the manly character. As a brave man is not suddenly either elated by prosperity or depressed by adversity, so the oak displays not its verdure on the sun's first approach nor drops it on his first departure." Botanists hold that the oak acquires greater stability of root from every storm. Nine hundred years is the ordinary term of oak life. Likely the Druids saw a Triad here:

> "The monarch oak, the patriarch of trees,
> Shoots rising up, and spreads by slow degrees;
> Three centuries he grows, and three he stays
> Supreme in state, and in three more decays."

But the oak is not only a fit symbol of Being, "the ancient of days"; it is also emblematic of the "everlasting arms" underneath (Deut. xxxiii. 27). Says Leo Grindon:†

* Concerning this, see Pliny: xxiv., 62-63.

†"The Trees of Old England," page 9; and "Phenomena of Plant Life," page 79.

"The oak is not only a tree: it is a garden and a country; for living things innumerable find their homes and security either among the branches or upon some portion of the surface. Birds, insects, and epiphytic plants are identified with the natural history of the oak to the number probably of several hundred; so that to study the inmates of an oak-tree is literally like exploring the streets and squares of a populous town."

Is not the oak, then, an admirable symbol of the perfect character: strong and rich? Is not this Being? Should we not have "hearts of oak"? To the Druid, the oak was Hesus, the god, best and greatest, strongest and most enduring.

The gates of the oak's hospitality—like those of Being—are, as were the Bokharian nobleman's, "nailed open." Henry Ward Beecher once referred to the oak as an illustration of the sentence of the Christ: "And I, if I be lifted up, will draw all men unto Me." He said that the oak, so long as it grew for itself, was useless; but when it gave up its life and became related to others, then its true life began. The oak voyages the world in the merchant-man; it builds temples and houses; it rocks the cradle and seats old age in the chimney-corner. The oak is thus as paradoxical as Being itself, being both sorrow and joy, death and life, weakness and strength, loss and gain.

In Salzburg they have a legend about the Devil and the Lord. The Devil asked the Lord a favor, which was promised when the oak should have no leaves. The Devil waited till autumn in hopes of seeing the leaves fall; but they did not —some remained. Even the winter did not remove all the leaves; not till the spring was the tree denuded, and it was only to be immediately replenished with new leaves. The Devil is still waiting for the fulfilment of the promise, but without much hope, for the oak is never entirely without leaves: when the last of the old ones fall, the new are there, for it is they that push the old ones off. Thus do the metamorphoses of Being follow one another.

Humboldt observed that, in mixed woods, the lightning always struck the oaks. May that not have been the reason

why the oak was dedicated to Thor, the god of thunder? There was an affinity between them. Does the "divine lightning" of enthusiasm strike the reader? Is he an oak, able to nourish a Mistletoe?

The Celtic clans contained three classes of men—the Chiefs, the Druids, and the Horsemen, all of which are interesting to the student of ancient society. That of the Druids concerns us here, though to some extent we are also concerned with the Bards, the successors of the Druid class. The origin of Druidism is a mere conjecture to modern science. The Romans called the Celtic priest-caste the Oakmen, or Priests of the Oak. But the origin of Druids and Druidism is not settled thereby. It may be that Greek emigrants settled in Gaul, and that the word "Druid" thence came to the Celts; but a more reasonable explanation, and undoubtedly the correct one, is that, inasmuch as the Aryans lived both in the East and in the West, heir philosophy was essentially the same. We find the East teaching the same as the West.

No matter, however, what may be the origin of names, a certain ruling caste, the priestly in particular, is understood by the word "Druid." They ruled before the time of Christianity, for, with the advent of the Cross, Druidism was practically a tradition. The Druids were divided among themselves according to the sacred number 3, the number of Being, into Druids proper (or priests: Vates), Prophets, and Bards (singers). The first were rulers, the second Speakers of the Divine, and the third were the formulators of the Life received; these are three degrees of actual life, which we shall see later on. There were also Druidesses of three classes, one of which must remain virgins. To this belonged Norma, made famous by Bellini's opera. Let the reader acquaint himself with her address to the moon.

According to Cæsar,* the greatest punishment inflicted for evil by the Druids was to keep the evil-doer from the sacrifices. Is this not wonderful—a punishment both just and

* De Bel. Gal.: vi., 13-18.

merciful? How can an evil-doer sacrifice? His gift is unclean. The blood he offers cries against him. A sacrifice is an offering, an overcoming; but an evil-doer is not an overcomer till he has overcome. Cæsar further says: "They wish to inculcate this idea: that souls do not die, but pass after death from one body to another." Concerning this, Lucan * sings:

> "If dying mortals' dooms they sing aright,
> No ghosts descend to dwell in dreadful night;
> Nor parting souls to grisly Pluto go,
> Nor seek the dreary, silent shades below;
> But forth they fly, immortal in their kind,
> And other bodies in new worlds they find.
> Thus life forever runs its endless race,
> And like a line Death but divides the space,
> A stop which can but for a moment last,
> A point between the future and the past."

According to the doctrine of "eneidvadden," it was merciful to kill a criminal or a captive, for by death he was placed in a better state, passing immediately into another human body, totally cleansed from the guilt of the crime for which he died.

The Bardic dogma on this head was that all living beings are divided into three circles: (1) Ceugant, the circle of immensity, the Incomprehensible, Divinity; (2) Gwyn-fyd, the circle of superior excellence, "Heaven," a state of attainment of High-life for the initiate; and (3) Abred, the "circle of voyages," the world of novitiates. The lowest plane of Abred is Annwfn, the inorganic life, in which the soul begins its upward career; from Annwfn the soul passes into the lowest water animalcule, thence into other bodies, until it finally reaches the degree of man, where the conflict for liberty begins. Before it reaches freedom the soul changes body many times. So certain were the Celts of reincarnation that they, as Pomponius Mela and Valerius Maximus report, "lend money to be repaid in the other world," and "took letters to the de-

* "Pharsalia," I., tr. by N. Rowe. Chiswick poems, page 69.

parted," as recorded by Diodorus. The other world was in the stars. The doctrine of reincarnation has a true root—that of pre-existence and a continued life hereafter; and no doctrine of Being is rational or comprehensible without such teaching. Being IS, not was, nor shall be.

Cæsar also tells us: "They dispute largely concerning the stars and their motion." Their main astronomical notions centred around the four seasons. The Celtic year was regulated by the moon, beginning on the 10th of March. The sixth day of every month was sacred and solemnized. The first sixth-day of the moon following the 10th of March was the great day of the Mistletoe gathering. The first sixth-day of the moon after the 1st of May was the great May festival. On Midsummer Eve (June 21), a third great feast was celebrated, and on the last day of October a fourth and last feast was celebrated. Each feast was characterized by fire; but at the May and October ceremonies this element was especially prominent, as these months represent the turning-points in the yearly Life-manifestation of Being. Born in early spring, It arrives at full reproductive power in May; and as the seed is ready for gathering in October, it is appropriate to celebrate the occasion with fire adoration, for fire, Being as Becoming, is the secret of the two seasons. In Ireland and the north of Scotland the May and June fires are still kindled and known under the name of Beltane, or Beltein. The rest of the world is blind to the significance of these fires of Being; the world has left the sphere of instinct—Logh, "intellectual fire," and stands in a false relation to Being. It is related mediately, through objects, and not immediately, through Mind. How shall it be brought back?

The Druidic theology, as formulated by Bardism, was as follows:*

"God is one with life, and there is no life but God, and there is no God but life.

"Why is it not right that a man should commit the Name of God to

* See I. Williams Ab Ithel: "Barddas," pages 19, 23, 207, 213, 219, 267.

vocalization, the sound of language and tongue? Because it cannot be done without misnaming God, for no man ever heard the vocalization of His Name, and no one knows how to pronounce it.

"Everything calls Him inwardly by this name*—the sea and land, earth and air, and all the visibles and invisibles of the world, whether on the earth or in the sky—all the worlds of all the celestials and terrestrials; every intellectual being and existence; everything animate and inanimate: wherefore none that honor God will call Him by this name, except inwardly.

"What is God? What cannot be otherwise.

"God is three things, and cannot be otherwise: coeval with all time; co-entire with all essence; co-local with all mental purpose.

"There is no want but the want of God;

"There is no enjoyment but the enjoyment of God;

"There is no loss but the loss of God;

"There is no sufficiency but God;

"There is nothing immeasurable but God;

"There is nothing knowing but God;

"There is nothing in every place but God;

"There is nothing powerful but God;

"There is nothing in everything but God;

"There is no whole but God;

"There is no God but what is whole.

"Why is Ian [yoke] given as a name of God? Because the yoke is the measuring rod. . . . God is the measuring rod of all truth, all justice, and all goodness; therefore, He is a yoke on all, and all are under it, and woe to him who shall violate it!

"What is conscience? The eye of God in the heart of man."

Rhys Brydydd sang:

"The smallest of the small
Is Hu the Mighty, as the world judges;
And the greatest, and a Lord to us,
Let us well believe, and our mysterious God;
Light His course, and active,
An atom of glowing heat is His car."

Diogenes Laertius has preserved a Druid Triad, as follows:

"To worship the gods;
To do no evil;
And to exercise fortitude;"

* Namely, O I W, represented by three rays of light: /|\

—which corresponds to one in Trioedd Doethineb:

> "Obedience to the laws of God;
> Concern for the good of mankind;
> And bravery in sustaining all the accidents of life."

The characteristics of the Celtic mind, as given above, are those of Nature, the *actual* manifestation of Being, devoid of Form. Form is not a characteristic of Nature, but of Spirit. It is not true—that which so often has been said—that Nature reveals an inherent design or plan. She does not. The plan we discover, when our eyes are opened, is not of Nature, but of Spirit. Nature is simply an aggregation of forces, and all natural forces work blindly. Hence I say that the Celtic mind, which is turbulent and acting blindly, is an excellent expression for Being, manifested as Nature—fire. The unstableness of the Celtic mind is paralleled by the irregularities, imperfections, accidents, and ceaseless interchange of modes of living so characteristic of Nature. She loves to indulge in countless transitions and transformations, and to manifest herself without a fixed character and in ever-varying situations. She changes a type at random; no type can be found in any organic group to which exceptions and variations cannot be found in abundance. Nature is in constant internecine conflict with herself. Absolute repetitions are never found in Nature.

What I have said in this connection applies equally well to Being manifested. I have emphasized Being as the Becoming. These thoughts must be kept in mind when the reader studies Druidism, Celtism, or the early Aryan mind of the West. The modern world has unfortunately been led so far away from primitive mobility of mind that it now absolutely condemns the Celtic mind and considers it dangerous. It has also lost its naturalness. We shall never come back to the primitive forms of Being—the only ones that the ancients called "all-heal"—except through radical changes. But back we must go!

Putting together all the elements of Druidism now enumerated, we perceive the following to be the system of philosophy among the Celts: There was Being. Being was manifested primarily in the attribute Mistletoe, Doubleness, the two sexes, the Great Breath, the Becoming. The secondary forms of this Doubleness, or Sexuality of Nature, were on one side fire, the fiery temper of the Celt, the prophetic Logh, and on the other the apostolic oak. These two formed their unit in the Moon. Being lies outside Existence, but is manifested on the first plane by the Mistletoe; on the second by fire, fiery temper, and the oak; and on the third plane by the Moon. We have here a wonderful combination of 3 and 4; three descending planes form a fourth, the temple, the temple of life.* Inclosing the whole in a circle, the Circle of Life, and looking upon Being as either lying outside the plane or as leading up to the square, we have a clew to many of the Druidic monuments. A number of these are cromlechs surrounding dolmens—perfect original temples of Being.

All this is not merely abstract philosophy, but belongs to our every-day sphere of life. No truth comes to us except under the form of the Mistletoe, i.e., in Doubleness. Mere Being must come as the Becoming; i.e., be split, differentiated, and under the form of Differentiation run to Ultimates, before it again flows back into Unity. Food must be thoroughly masticated, swallowed, digested, and assimilated before it is used as Building-material. From Unity through Differentiation it comes back to Unity, and is then fit to become the Bearer of Being. That law was represented by the Druidic Triad. The law of the reciprocal principles of Nature, the law of the circulation of Being, was the contribution of the Celts to the erection of the Temple of Humanity.

* Concerning the Temple, see my essay, "Adonis, Phœnix, and 'Being,'" in The Metaphysical Magazine for May, 1896.

ANALYSIS OF ANGER.

BY AARON M. CRANE.

(*Part I.*)

It may be well to introduce this subject by calling attention to a fact that is fundamental in the experience of every human being, but which has thus far in the progress of mankind been almost wholly unnoticed, although it is of the greatest importance because it is the basis of the ethical teaching of Jesus Christ, and because the knowledge of it may be used successfully by every one for his own emancipation from the bondage of unhealthy and immoral conditions.

Thinking, or mental action, is always first in the order of occurrence, and, as stated by modern psychologists, is always followed by some form of physical action. The one is to the other what the seed is to the plant. They are related to each other as cause and effect. Thinking is the cause; the action is the effect. This condition and relationship are universal and without exception. This may be illustrated by a vast number of common incidents. The word always exists in the mind in the form of thought before it is uttered. The action, whatever its magnitude or character, whether the lifting of a finger or a long planned journey, was thought before it was undertaken. The fact that in some cases action follows thought with wonderful speed does not change the order of their occurrence. Neither is the situation changed by the fact that a large amount of thinking goes on unnoticed by the thinker. After the incident he often becomes aware that thought, though unnoticed at the time, had preceded action; but frequently he passes all without any consciousness that

the thought had existed—just as it often happens, when the attention is wholly absorbed in one direction, that actions take place of which the actor is entirely oblivious at the time.

As a tree cannot grow if the seed is not planted or if it is destroyed, so action cannot take place without thought. If the thought-word is not in the mind, or if, being in the mind, it is expelled, the word cannot be spoken. If the thought of the journey is abandoned, the journey will never be undertaken. If the thief stops thinking about stealing, it becomes impossible for him to steal. Sleep is no exception, for dreams prove that thinking goes on in sleep. Even so-called involuntary or automatic muscular actions must end when the mind ceases its action, or stops thinking. Without cause there can be no consequence. The practical rule thus indicated is extremely simple: Put the thought out of the mind and the action cannot take place. Thoughts of anger, with their resultant actions, form no exception to this universal rule.

On these methods of the human mind and its action are based all those precepts of Jesus Christ which touch upon man's conduct. In these facts are found the reasons for all his teaching, and, consequently, their explanation. His teaching thus passes out of the domain of arbitrary dictum, wherein it has so long been supposed to rest; and his ethical precepts, when understood, are recognized as the formulation, in rules for conduct, of scientific principles which may be examined and thoroughly comprehended. As there is a scientific reason for certain rules in building a locomotive or a house, so there are scientific reasons (equally based on the inherent nature of things) for every rule of conduct that Jesus has given us. One is no farther beyond comprehension than the other. The accuracy of his teaching is questioned or denied only because men do not understand the facts of existence on which it is based.

Anger is one of the most common emotions of the human heart. While excess of anger is usually looked upon as wrong,

yet there is a widespread opinion that, under certain circumstances, it is at least justifiable; but there is no generally acknowledged criterion. This question has always been left more or less to the actors themselves, resulting in conflicting conclusions which change with every varying circumstance. The consequences of anger may be very serious; hence it is desirable that there should be correct conclusions regarding the right course to pursue in relation to it.

The longest recorded utterance of Jesus on this subject is found in the Sermon on the Mount (Matt. v. 21-26). It follows in the words of the King James Version, broken into lines to indicate more clearly each distinctive thought, and to suggest the relation of each thought to the others:

"Ye have heard that it was said by them of old time,
Thou shalt not kill;
And whosoever shall kill shall be in danger of the judgment:

But I say unto you,
That whosoever is angry with his brother without a cause
Shall be in danger of the judgment:
And whosoever shall say to his brother, 'Raca,'
Shall be in danger of the council:
But whosoever shall say, 'Thou fool,'
Shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar,
And there rememberest that thy brother hath aught against thee;
Leave there thy gift before the altar,
And go thy way;
First be reconciled to thy brother,
And then come and offer thy gift.

Agree with thine adversary quickly,
Whiles thou art in the way with him;
Lest at any time the adversary deliver thee to the judge,
And the judge deliver thee to the officer,
And thou be cast into prison.
Verily I say unto thee,
Thou shalt by no means come out thence,
Till thou hast paid the uttermost farthing."

At the outset a verbal difficulty arises. The Revised Version omits the words, "without a cause," making the declaration read: "Whosoever is angry with his brother shall be in

danger of the judgment." It is an important question whether these words shall be omitted or inserted. The eminent scholars who were concerned in the Revision are known to have been very conservative about making changes from the accepted version; therefore, it is probable they have not made this omission without good reasons.

There are three considerations bearing on the question. The first relates to the original writings. Among all the manuscripts which constitute the foundation of the English New Testament, two older ones, the Sinaitic and the Vatican, are universally accepted among scholars. The words, "without a cause," do not occur in either of these. This fact alone makes the authenticity of the clause very doubtful, and furnishes a reason nearly sufficient for its omission. Thus if the question of its exclusion depended solely on the facts known to scholars concerning the various ancient manuscripts, there is very little doubt of the verdict.

The second reason is found in the rhetorical construction of the sentences, considered in relation to the circumstances to which they apply. Jesus mentions three distinct degrees in the manifestation of anger, with a separate penalty for each. The first declaration is limited by the phrase, "without a cause;" but the second and third have no limitation or modification whatever. The differences which he notes in each case refer directly to degrees in the expression of anger, and to correspondingly different degrees of punishment. In the circumstances of each case to which he refers there exists just as much reason for introducing conditions and limitations as in the first. If the words, "without a cause," belong in either place they belong in all three; and if there is one of these places where they do not belong, then they belong to neither. A glance at the propositions standing by themselves will be conclusive on this point:

> Whosoever is angry with his brother.
> Whosoever shall say to his brother, "Raca."
> Whosoever shall say, "Thou fool."

In the first there is anger without expression; in the second, anger with a mild expression; in the third, anger with a more violent expression. The penalty varies with the degree of expression, but there is no occasion for any other variation.

The third reason for omitting these words is found in the meaning introduced by them into the statement. The declaration applies only to the one who is angry; it is not for him who has been angry and has recovered his reason, nor for him who has not been angry. It is for " whosoever *is* angry." As an actual fact, from the earliest days until now there has never been an angry human being, whether he was only slightly stirred or insane enough to kill, who did not think while angry that he had abundant cause for his anger. The more infuriated he is, just so much the more sure is he that he has good and sufficient reason. The greater his rage the nearer he comes to the violation of the command, " Thou shalt not kill." While the fit of anger is on, the perception is obscured and the judgment warped. Because this proposition is true, there is no place in the Master's declaration for the introduction of the words in question. They would allow every angry person to justify anything he might do, since, as already stated, every angry man has, in his own opinion while angry, ample cause for any act he might commit, even murder. He will see things differently after his anger has subsided; but the afterthought will not prevent the harm already done. The forethought which would destroy all anger has alone the power to prevent the commission of the error; but if with the forethought is coupled an idea that any cause would justify the anger and its consequence, then there is no reason for its repression. Thus it becomes clear that if the words, " without a cause," are left in the declaration, they render the whole of no effect. This conclusion makes it certain that these words do not belong there, and that they must have been introduced into the later manuscripts by some copyist who either did not understand the declaration or had some

special object in view; or else they crept in through the multifarious errors incident to copying.

Having removed this difficulty, the way is clear to go on with the consideration of the subject itself. Jesus begins with a quotation from the law: "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." Killing, or murder, is his topic; but he does not again refer to what his auditors understood as "the law." At once he introduces his own teaching with the expression, "But I say unto you," a declaration intended to separate what he is about to say from what he has quoted, to attract attention to the contrast between the two, and to emphasize his own utterances. He has been charged by the scribes and Pharisees with an attempt to destroy both the law and the prophets; but he asserted that he came to fulfil.

This is the first place in the Sermon where Christ shows the difference between his own teaching and the prohibitions of the law. He does not deem it necessary himself to prohibit murder. That has been done "by them of old time," and he allows their prohibition to stand. It is correct, and more concerning it is not needed from him; but he goes down to the very root of murder and prohibits those thoughts which, if indulged, may result in killing. He bases his precept on the fact that anger is a mental condition which must exist before the intention to kill. Had the first murderer destroyed the thought of anger in himself as soon as it appeared, or, better still, had he never been angry, he would never have slain his victim; and the same is true of every murderer since. Jesus does not destroy the law; he allows it to stand and indorses it most emphatically. He extends its prohibitions even to the unexpressed thoughts in the mind, because they are the sole causes of murder. He thus rests his position on a fact in the mental condition of every human being—therefore on an absolutely sound and philosophic basis. He says, in effect and correctly, that even when murder does not result, whosoever is guilty of the mental condition of anger, which is its very germ

and cause, is in danger of the same penalty which the law affixes to the act of murder. This is his reason for prohibiting the thought, and it is sound. He shapes his prohibition of the thought by the words of the law in its prohibition of killing, but he substitutes " is angry " for " shall kill." The similarity and contrast are both brought out clearly by eliminating the less important words from the two statements and placing them together, thus:

> Whosoever shall kill shall be in danger of the judgment.
> Whosoever is angry shall be in danger of the judgment.

It is a fact of grave importance that this statement is limited to anger that has had no outward expression. As the law prohibited murder, so Jesus prohibits even unexpressed anger. This is his preliminary statement of his position regarding the law concerning killing. His next declaration is directed toward anger, which has found an expression in " Raca," a word which was looked upon as a mild invective by the people to whom he spoke. The penalty for this offence is greater than that for anger alone, because expression is added to anger. To his auditors, " Thou fool " was the most obnoxious of all epithets; and to anger which finds this expression he affixes his highest penalty. Here he presents three offences, each succeeding one greater; and if the penalties may be taken as an indication of their gravity, then he considered that the lightest one is as serious as the law held killing to be. On this basis the enormity of murder must be inexpressible, and this may be another reason for his silence concerning it.

There is only one interpretation to all this, and that is that all anger is to be put entirely out of the heart and mind. If this be done, the occasion will never arise for the law's prohibition, nor for the execution of any penalty; and, although under such circumstances there will not be the slightest recognition of the law, yet, as he said, the law will be fulfilled to the last jot and tittle. Indeed, it is only by the avoidance of the

erroneous *thought* that the law is ever fully complied with. Therefore, in this are both a rule for conduct and the justification of Jesus in his declaration that he came to fulfil the law. The righteousness of the man who complies with his precept far exceeds the righteousness of the scribes and Pharisees. Jesus here clearly teaches such entire avoidance of the erroneous thought that it shall no more come into the mind; and, doing this, absolute perfection will be attained.

(*To be continued.*)

"I H S"

BY RUFUS E. MOORE.

CORRECT MONOGRAM.

This monogram, in its varying forms, may be Greek or Latin; but the origin of the name Jesus, or "Jesu," and the signification of the mysterious triad of letters which have been woven into so many fanciful forms certainly antedate history very far, and, like the idea of the Messiah, should be sought amidst the conceptions underlying the Semitic and Hebrew alphabets. The earliest remains of human activity favor the view that principles of evolution were investigated long before glyphs were carved or words written.

I believe the key to the meaning of the name Jesus will be found in the efforts of the sages of old to foreshadow the highest type of manhood as a reflection of the beneficent Deity presiding over the vicissitudes of life during the winter season of evolution, the season of competency and uses represented by the fourth quadrant of the sun's zodiac, or precessional cycle of about 26,000 years. Osiris was the Egyptian ideal of an earlier date, bearing the goad and crook—familiar symbols of Christian iconography, standing for necessity and beneficence. All ancient cosmogonies presuppose a fourfold division of the activities of the universe corresponding to an extension of the four seasons of the year into the cycle of the sun; and the God of Israel, presiding over these activities, received the mystic name (never pronounced by the Jews) of four letters now translated "Jehovah." The letters of this great name may be tabulated with particular affinities as follows:

TETRAGRAMMATON (יהוה): THE MYSTIC SYMBOL.

Unit.	*Duad.*	*Triad.*	*Tetrad.*
Yod (י) 10th	*He* (ה) 5th	*Vau* (ו) 6th	*He* (ה) 5th
Spring	Summer	Autumn	Winter
Masculine	Feminine	Masculine	Feminine
Negative	Positive	Negative	Positive
Instinct	Intuition	Intellect	Inhibition
Omniscient	Omnipotent	Omnipresent	Opportunity
SPIRIT.	BODY.	SOUL.	CHRIST.

The first two columns represent the divine dual entity Elohim, in progressive relativity, and the last two represent the same reflected in physical manifestation on the earth—humanity, in dual proceeding. The final letter of the tetragram—He (ה)—it will be seen, is the same as the second letter of the great name, which would indicate the intimate relationship of humanity to the spiritual Elohim in its positive factor. That which the Elohim has evolved is before our eyes, and also described in the books of Moses. Whatever can best be done by humanity to utilize the garnered fruits of evolution becomes the predominant question of life.

The prophets declared that the Messiah would come in due time to teach the common people, who had been denied intellectual culture, methods of direct intercourse with the Elohim, and how to attain a more abundant life. His name was mysteriously announced to be Jesus, according to the Greek version, and the first two letters of his name—J E = Yod He (יה)—being identical with the duad of the Jehovah, would indicate all that He claimed as the coequal with the Father; for Deity is hidden in the human being as the blossom is hidden in the seed. The third letter, S = Samekh (ס), signifies in the original Hebrew support, monitor, aid, teacher, science, which carries the interpretation of Saviour. The fourth letter, U = Vau (ו), indicates militant necessity of effort to conquer perverse influences. The final letter of the name Jesus, S, was added at a later date, and may by duplication mean spiritual blossoming; but, as no more than four letters were originally contemplated, its real signification is

quite problematical. The monogram, I H S, was clearly an invention of the Trinity Cult, which claimed divinely inspired privilege, whereupon the priesthood always endeavored to forestall the authority of science, which had early been impelled by the most obvious data to adopt the theory of the dual proceeding of evolution.

The Messiah of prophecy, symbolized by the monogram, was the thoroughly rational conception of a high state of mental cultivation which existed long before the time of Moses. The ideal Messiah was intended to personify the spirit of devout human acquiescence in Nature's beneficent laws, following all good form in the path of reason. So far as man, made in the likeness of the Elohim, inherited the spirit with privilege of choice to acquiesce or antagonize, acquiescence was supposed to promise everlasting existence, and man thereby became a servant of Jehovah, as suggested by Isaiah the prophet.

Jesus the Nazarene assumed the ideal of prophecy, giving the world in his personality and teaching the highest realization of the legend of the perfect man as a helper of Jehovah. This assumption was conducted in strict accord with the secret doctrine of ancient Judaism. Christ, then, we must conclude, is found only in the human heart, and cannot enter there except by sacrifice and effort, which is the cross we all must bear in adapting intelligently our course to the necessities imposed by the physical conditions of birth, growth, realization, and redemption—the fourfold laws of evolution. Jesus symbolizes the reflection of the Elohim in the heart, and as a symbol he truly becomes the object of Christianity. As a symbol also Osiris, before mummification, was the prototype. The gospel may not be a literal history of Jesus Christ, but only symbolical of the loving spirit in the human heart. Investigation proves that, strictly speaking, the Bible cannot be the word of God; but it may be to all the beneficent spirit of the Elohim in evolution, seeking channels of expression in the universe.

THE PSYCHOLOGY OF DIET.

BY R. G. ABBOTT.

"Montrez moi ton menu, je te montrerai ton cœur."

That food is a matter of mental as well as physical taste is a proposition of facile verification. It is as much a question of psychic development as the physiognomy. As with the latter, there is the great national trend, or tendency, and there is the individualization depending upon the kind of thought of the eater and the degree of its cultivation.

Primitive man had large digestive organs, a small brain, and rudimentary spiritual faculties. He desired in large quantities his freshly killed game, which he ate without flavorings, sauces, or condiments, and with few auxiliaries from the vegetable world. Potatoes and all the finer fruits and vegetables were unknown. Even fire was used in scant measure. As his migratory habits changed to fixed places of abode, he began to use articles grown from the soil, and greater dependence was placed upon these than upon the products of the chase. Ancient Egypt, during her period of highest civilization, subsisted almost exclusively upon millet, dates, and other fruits and cereals. Athletic Greece achieved her greatest culture upon two meals a day, consisting principally of maize and vegetables steeped in oil. A nation's decline almost invariably begins with gormandizing. When exciting wines and a host of rich and stimulating viands become necessary, a country bids "a long farewell to all her greatness." National disintegration had far advanced when Rome threw slaves into eel-pits to increase the "gamey" flavor of the eels.

Of pugnacious and warlike nations, one may predicate a

flesh-laden table accompanied by the wassail-bowl in some one of its manifestations. The Teutonic type of soul prefers the alcoholism of hops, while the Latin races have identified themselves with the juice of the grape. The gross English diet is entirely consistent with Great Britain's tendency to prey upon weaker nations. When she consents to pacificatory and fraternal relations with helpless countries, a change may be looked for in both the national diet and the murderous "sports" of the aristocracy.

A diet-curve might be mathematically plotted, showing a direct ratio between the food and the mental and psychical status of the individual or the race. Given so much flesh, pastry, beer, and ale, the result can be written down in lymphatic brain, fighting proclivities, and sensuality. Given a working hypothesis of nitrogenous cereals, nuts, and fruits, the returns can be counted in intellectual activity and a more or less vitalized Golden Rule.

When Rudyard Kipling immortalized "the great pie-belt" of New England, he illustrated the humorous side of the diet question—a never-failing source of entertainment to the observer. Boston's baked beans and codfish-balls afford ever fresh material for international witticisms; although the great Horace, Ruskin, and others, in lauding the nutritive virtues of the "Leguminosæ," failed to excite mirth.

If "taste is essentially a moral quality," why do the Latin races outrage æsthetic sensibilities by insisting upon the odoriferous and bellicose garlic in their otherwise unobjectionable repasts? The artistic Greeks did not favor garlic. How can an American of refined parentage put salt and pepper upon the luscious strawberry? It is a discord, an inharmony. Why does a Chinaman affect tea and a pipe of opium after his meal of dog or rats and rice? Why did certain of the American Indians esteem pulverized crickets a delicacy, and certain others a soup made from angle-worms? The cruel, perfidious Ethiopians of to-day feed upon raw meat covered with spice or pepper. The German peasant is ad-

dicted to sausages, Limburger cheese, and sauerkraut. The contemplative Oriental philosopher is content with the fruit of the lofty date-palm, with a little rice and goat's milk.

For the higher civilization the barbecue has become an impossibility. The Sir Isaac Newtons, Benjamin Franklins, Miltons, Spinozas, the metaphysicians, the mystics, and the higher order of philanthropists will continue to eat those foods that are freshly chemicalized by the sun's rays. Professor Tyndall says: "The formation of a vegetable is a process of winding up; that of an animal is a process of running down." The Pythagorean "menu" contains all the essentials of vitality taken directly from Nature's breast; while it eliminates many of the dangers of artificial stimulation and inflammation that are present in the feverish flesh from the slaughter-house. The twentieth century, with its high ideals, its thoughtfulness for the weak, its humanity toward sentient animals, and its horror of the degraded army of butchers, cannot afford a diet that is not conducive to its greatest refinement—perfect physical, mental, and spiritual health.

SELF-CULTURE.

BY CORA STANTON BROWN.

From a study of evolution, one is forced to conclude that life expressed is the result of the recognition of desire by intelligence. All growth is after this fashion. From a study of individual mind, one comes to the same conclusion. There is an inborn desire for good. It causes the endless seeking for pleasure, profit, or truth by mankind; it causes the reaching out of plant for sun and water; it is the hunger for food that becomes the hunger for righteousness. Unless that desire be recognized and fulfilled, there is no growth. If seed falls on the rock, if there is no water to be had, if there is no food for the animal, if man is thwarted in his desire—whether for animal comfort, intellectual culture, or spiritual development—the result is death.

So the first prayer was for life, for food, for good; and it was made by the creature in its effort to draw to itself that which would complete itself. On the subconscious plane, this has been looked upon as selfishness; yet it is simple justice. The crystal, plant, and lower animal take enough, but no more. It is left for man, the self-conscious animal, to gorge, to grasp, and to push to the wall in his effort to take more than he needs; yet even that is a blind recognition of his own capacity and his lack of true self-valuation.

Man has not yet intelligence enough to see that, "in evolution, all the lopping off is done at the bottom." For instance, the invention of machinery throws many persons out of work; it frequently results in the suffering and death of individuals who are lacking in the ability to turn to something else. Shall we, then, return to primitive living? That would

be the logical outcome of the crushing of desire. Rather let us continue to invent new desires and new means of gratifying them. We say that "there is always room at the top," but we are still groping about in earth life, when man's true life is in the spiritual world. On the physical plane we fear the demand will exceed the supply; this, however, is doubtful, for we are continually discovering new forces and materials. Here, as always, our suffering lies rather in the fear of what is to come than in the reality of the present.

Evolution is forever pushing up. While we fill the horizontal circle, it is only to be forced upward to a higher plane to occupy a new circle. As a pebble dropped into the ocean is the centre of ever-widening circles, so a soul is the centre of an infinite number. But the soul may know its circles. Yours is your limit, your personality, your knowledge, your intelligence. Since you live in a boundless universe, you are continually drawing a new circle—forever extending your limit. You do this by the recognition of desire—by prayer. What is prayer? It has its beginning in hunger (desire). E. P. Powell says: "Prayer is, properly, not to the Infinite All, but to the All that is in all, the manifest Fatherhood, the Motherhood, the Sonship. It is a monologue to no auditor, and it needs no auditor. It is its own glory, its own comfort, its own inspiration, its own answer. As a song, so is prayer. As a poet who sings his soul into rhythm and rhyme, so is he who prays—love, faith, hope, honor." Emerson says: "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the Spirit of God pronouncing his works good." So, while it is through prayer that we gain self-culture, yet it is when we have attained that we know how to pray.

One thing essential to realize is that each one appropriates just what he needs from the boundless Source of all. He gives out according to the measure with which he has drawn. "It needs the overflow to give the lips full speech." The plant

draws from the soil, air, and water just the elements it needs, transmuting these by an inner power called " life " into color, fragrance, and fruit. The animal takes its life-material (protoplasm) already formed, and spends its energies in the development of a higher form of life than that necessary for the formation of protoplasm. In an analogous way, man may draw to himself material for a higher life. He may spend his energy appropriating protoplasm on the animal plane, or he may take the ultimates of everything—not alone the results of genius on the physical plane (machinery, or inventions that contribute to the ease and comfort of the physical and intellectual man), but he may draw a wider circle, embracing what might be called psychic protoplasm, or the ultimate products of the thinkers of the world—and use his force for development on a higher plane than has yet been attained.

To seek truth for truth's sake is to seek it for one's self. To work from the centre of self is the only way to gain truth and power. Misunderstanding of this fact proceeds from ignorance of self. This self is the individuality, the divine spirit of man. " God enters by a private door into every individual." To work from this centre, to receive all through this door, is not selfishness, but the truest wisdom, the beginning of the true selfhood which makes a man a power for good. Selfishness is the effort to hold what one receives and to use it only for one's self, a course which means self-destruction. The brain, unless controlled to a certain extent by the rest of the body, although the latter is less dynamic than the brain, would destroy the physical organism, for this organ is the storehouse of energy. If a plant could retain the heat of the sun, instead of transmuting it into form and color, it would be consumed. Thus many persons are consumed by self-love.

Such a condition always arises from fear—either of present or future want, of material comfort or mental possessions, of slights, or of not doing their duty, etc. Fear arises from ignorance. The great thing to know, then, is that on the mental (or creative) plane is a limitless supply of All Good;

that if "God enters by a private door," the only way to be filled is through the desire of the individual soul. Each man must eat his own food and digest it for himself, in order that his body may be nourished. His physical condition depends upon his power of assimilation. In regard to ideas, it is exactly the same: each man must do his own thinking; he never really knows anything until he does. Man's mental and spiritual development is according to the activity of his mind—not cramming it with facts and opinions, but the transmuting of facts, experience, and thoughts into the fibre of his being.

Let him that is dissatisfied—that feels a lack of possessions, of interest, of love—go home and "take account of stock." Truly, "with what measure ye mete it shall be measured unto you." How much have you given of interest and love? Instead of looking into the hearts of other people, and seeing the lack of love toward yourself, look within, and plant the seeds of love, joy, and happiness in your own garden. It will then become so attractive that all will come to enjoy the fragrance of your roses, to walk in your peaceful glades, and to rest in that truest home of the soul—a loving heart.

You may be perfectly sure that you will never gain a more acceptable position in the world until you have earned it. Whether it is work, business, or pleasure, until you work from self as a centre, putting all the force of your being into making it a success, it will be a failure. And the matter of success is not merely attainment on one line. "Man is an illimitable sphere, with a centre of consciousness," and his only growth is in consciousness. As his knowledge increases, not only do his desires increase but their quality is refined. One that knows but little acts from desires which the man that is more developed recognizes as something which he, the wise one, has outgrown. But his knowledge has broadened his charity (love and intelligence), and he is without condemnation for the less wise. His desire is that of the just man —helpfulness. Justice is balance, not judgment. So the just man imparts, to him that is less wise, compassion that uplifts,

patience that never tires, and love that recognizes in that other the true self that is in every man. At last we have found the object of worship. If I worship, it shall be the manifested God. Of these manifestations, " the noblest are the ethical states in man."

Recognition is creation; hence, the just man will recognize, i.e., create, the qualities in another which he knows as good. He will not crush desire in that other, nor hold him back from experience (for to these is due his own growth); but he will continually recognize the man's true self, the spirit within, " the light that lighteth every man that cometh into the world." With such recognition of self and self-culture, the reasoning man comes to accept the true meaning of the word " self," which is lord, possessor, base: lord (ruler) of his desires; possessor of his faculties (master of his destiny); base (foundation) upon which to build a God-like creature—remnant of the pure spirit of Good, Love, and Wisdom, summed up in the word " God "—in which resides the power to make the whole man one with the true Self.

Self-denial will now be swept away because man is honest. He knows that even now there is no such thing as self-denial; that man " denies himself " to please himself. Self-denial will be known for what it really is—relinquishment of the lower self, or desire, because of a reaching out after the higher Self. Self-sacrifice will be known, not as a giving up with struggle and pain, but as a free and joyous gift. All experience will be met with courage and cheerfulness that will take out the sting of bitterness and disappointment and transmute trial into privilege. In short, man will have moved to that vantage-ground of the gods; to that point of view from which he contemplates life from above, where he sees the causes lying in a realm invisible to the physical eye, and where he realizes that whenever he chooses he may change life on the external plane by putting himself in harmony with the life yet unexpressed—Truth, Love (desire), Justice.

TELEPATHY.

BY CLARA KEMPTON BARNUM.

" We see but half the causes of our deeds
Who seek them wholly in the outer life,
And heedless of the encircling spirit world
Which, though unseen, is felt, and sows in us
All, germs of pure and world-wide purposes."
—*James Russell Lowell.*

The first hints of the possibility of thought-transference are found in the writings of the mesmerists in the early part of the present century. The suggestive allusions which appear occasionally in their works become more definite in the time of the English philosophers—Elliotson, Gregory, Esdaile, and their contemporaries; but it is evident that the full significance of the facts observed were not understood by these earlier investigators.

The word "telepathy" was first introduced by the English Society for Psychical Research. Its meaning is defined as " the transference of thought or feeling from mind to mind, without the agency of the recognized organs of sense." Physical science, after years of earnest, patient effort, finally succeeded in stretching a wire of communication between friends across the street, or thousands of miles apart. And now her sister, Psychics—who stands like a radiant angel between the seen and the unseen—is removing the wire without breaking the connection. Professor Henry Drummond, in " The Ascent of Man," points out the fact that—

" Every summit of Evolution is the base of a grander peak. Speech, whether by written or by spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. Man's larger life demands a further specialization of this power. The mind is feeling

about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it, however little we may believe it, . . . telepathy is theoretically the next stage in the evolution of language. What strikes one most, in running the eye up this graduated ascent, is that this movement is in the direction of what we can only call 'spirituality.' From the growl of the lion we have passed to the whisper of a soul; from the motive 'fear' to the motive 'sympathy;' from the icy barriers of space to a nearness closer than breathing; from the torturing slowness of time to time's obliteration."

It is believed by many that thought is a mode of energy; that the waves of ether transmit its vibrations—like those of light, heat, and sound—from soul to soul throughout all space. A suggestion of the possibility of transmission of telepathic messages, by means of ether-waves, can be found in an address given before the Institute of Electrical Engineers over four years ago by Professor William Crookes, the inventor of the famous Crookes tubes used in the recent experiments with the Roentgen rays. In speaking of the stupendous force which the omnipresent ether holds within itself, Professor Crookes says:*

"It has been computed that in a single cubic foot of the ether that fills all space there are locked up ten thousand foot-tons of energy which have hitherto escaped our notice. To unlock this boundless store and subdue it to the service of man is a task which awaits the electrician of the future. Up to the present time we have been acquainted with only a very narrow range of ethereal vibrations—from extreme red on one side to ultra-violet on the other. Within this comparatively limited range of ethereal vibrations, and equally narrow range of sound vibrations, we have been hitherto limited to receive and communicate all knowledge which we share with other rational beings. Whether vibrations of the ether slower than those which affect us as light may not be constantly at work around us, we have until lately never seriously inquired. But the researches of Lodge in England and of Hertz in Germany give an almost infinite range of ethereal vibrations, or electrical rays, from wave-lengths of thousands of miles down to a few feet. Here is unfolded to us a new and astonishing Universe, one which it is hard to conceive should be powerless to transmit and impart intelligence."

Professor Crookes is considered one of the leading authorities on all questions pertaining to physical and psychical

* "Popular Science Monthly," February, 1892.

science. It is well known that he believes—with Mr. F. W. H. Myers, a most scholarly English essayist—that the time is near when "physical science and psychical science, two aspects of truth, two sides of the same shield, will be recognized by all as a unity having its basis in the spiritual life of the Universe." And Mrs. Van Chenowith, one of America's brilliant literary women, writes of Telepathy in these suggestive words:

> "That wireless connection for which Psychology has been searching has been manifestly established, and, however imperfectly, still gives earnest of the possibility of clearer communication when intelligent investigation has learned to overcome existing obstacles. The statements to which our ignorance cannot find the key we call 'superstition,' and easily class all which relates to experimental psychology among the novel and sensational attractions of the hour. When the field of telepathy is limited to reading correctly the spots upon a chosen card, or to locating a hidden key or ring, one privately questions, 'to what purpose is all this?' But when a mental message is sent from New York to Boston and accurately received, it is an earnest of 'a girdle round the globe,'"

—in that instant of time in which thought can compass it. Such messages have been sent and been received, and even the ocean has proved no barrier between soul and soul. Innumerable attested cases, given in the published Proceedings of the Psychical Research Society, have established beyond all controversy the fact of telepathic communication.

The conditions for successful mental telegraphy, so far as investigators have been able to discover and formulate, are as follows: (1) There must be harmony between the operators, to admit of reciprocal vibrations. (2) The mind must be free from the disturbance of anxiety, and confident of its power. (3) The faculty of concentration must be developed, in order to obtain a focus of mental forces, either to project the thought as sender or to perceive it as recipient.

Perfect mental harmony between the operators is an indispensable element in Telepathy: just as two instruments must be tuned to the same pitch in order to vibrate in unison when the strings of one are struck; or as the electric battery

and receiver must be nicely balanced to respond to each other. Mr. Myers says:

"The transference of thought or feeling from one mind to another, without the agency of the recognized organs of sense, is the very root and basis both of experiment and theory as concerning an unseen world. One single *proved* transmission, direct from mind to mind, of the most trivial fact, has done more to make communion with the unseen scientifically conceivable than all the poetry and all the rhetoric which have ever stirred the heart of man."

One grand result derived from the popular study of modern science, from both its physical and its psychical points of view, is that it has banished forever the old, crude theories of materialism. Besides, the question of continued life has been removed from the realm of mystery and awe, and is being made the object of cool, earnest investigation. Science herself, not content with photographing the inner substances of the living human body, is also transferring to a film the thoughts and emotions of the soul. Baron Carl du Prel, of Munich, has recently declared that this union of physical and psychical science will extend until it will succeed, not only in photographing thought, but also in photographing the entire psychic part of man. Physical science, which has denied and even ridiculed the existence of spirit, will thus be compelled to afford the exact proof of its reality.

"Spirit aye shapeth matter into view,
As music wears the form it passeth through.
Spirit is Lord of substance, matter's sole
First Cause, formative Power, and final Goal."

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

AN OCCULT EXPERIENCE.

From his youth, my father had followed the sea, as had his ancestors for several generations. He was of Danish descent, and, like many sailors, a student of occultism. Our home was in a small seaport town of Massachusetts. I inherited a love for the ocean and for occult studies.

As a child, I can remember sitting on my father's knee, or lying in our little boat while he lazily plied the oars and talked to me of far-off Denmark; of the gallant, reckless race; of the stainless honor of the men and the purity of the women; of the family legends; and of the faces that looked down from the quaint old frames, lining the walls of the picture-gallery at home. Then he would tell me of the starry heavens; of the beauty of the study

of astronomy; of strange visions that came in the solemn night-watches upon the deep; of far-off Eastern climes, where "occult philosophy extended over an unbroken period of twenty thousand years, the work of the very cream of humanity."

Later, at the earnest desire of my mother, an American lady, my father retired from foreign voyages and became interested in fishing at the seaport town of G——. He built a beautiful and commodious vessel, and upon the particular voyage of which I am writing had taken with him my brother Morton, a lad of about fourteen years. My own age, at that time, was sixteen, and there was an intense sympathy between my brother and myself.

I had wished very much to sail with the "Laura" on her first voyage, but was debarred by my sex.

For the first few days after the vessel's departure, the weather was calm and beautiful, but on the night of the fifth day the sea grew troubled, and a swift and sudden storm arose. Darkness closed in wet and gloomy, and the wind blew a gale. Trees were uprooted, and, all along the coast, much damage was done.

Standing in the shadow of the curtain near the window, I listened to the roar of the winds and the booming of the surf along the distant beaches. My mother knelt beside her couch, seeking comfort from her Bible; but not from printed page of biblical history could my own restless heart find consolation. My mind, like an imprisoned bird longing for freedom, sought to trace the course of the vessel that held our loved ones.

Suddenly I seemed to leave the room, and was soon out upon the ocean. Straight before me rose the "Laura," gallantly breasting the billows that seemed mountains high. The fearful grandeur and beauty of the scene I shall never forget. I gained the deck and entered the cabin, where I found my father and brother. Morton stood beside a shelf, with one arm above his head. His fair, blond face was very pale. Beside him was father, drenched with the salt sea-spray.

"Father," Morton seemed to say, "shall we ever reach home?"

"Yes, my boy," was the reply, "if she rides out this terrible storm."

I then followed my father to the deck, saw his hand upon the wheel, looked out upon the stormy sea, and awoke—to find myself at home!

The wind seemed dying away in the distance. My mother had fallen asleep. I looked at my watch, marking the hour, and made a note of all that had occurred.

One week later my father returned, and together we compared the singular events of that stormy night. Exactly at the hour of my experience, the thoughts of my father and brother, under stress of anxiety for their own safety, turned homeward, and they had uttered the very words I heard them speak.

There have been many strange experiences in my life, but this one has left a pictured memory that I can never forget.

L. M. Erricsson.

* * *

"THAT ELECTRIC CHAIN."

Can any one tell why we "happen" to be thinking of a distant friend—one who, perhaps, has long been crowded out of our busy thoughts—at the same moment that he thinks of us? He enters our consciousness, and will not be put aside. His voice, his smile, and his peculiar ways are all before us as if he were actually present. We recall his jokes and his exploits; we long to see him, at the same time wondering what has brought him just now into our memory. In a day or two a letter comes; we stare at the post-mark and the handwriting. It is from "him." It was written two days previously—at the very hour in which we were thinking of him. "Was it a coincidence," we ask, "or did his thinking of me cause me to think of him?" What is the mystery of "that electric chain wherewith we're darkly bound"?

A striking case came to my notice some years ago. With my husband, I was staying for a short time at a hotel in a foreign city. A lady, a very dear friend, came from her mountain home, over a new line of railroad, to visit us for a few days. On the second night of her stay she could not sleep. Early in the morning she awakened me and said: "Excepting one short nap on first going to bed, I have not closed my eyes. I have passed a dreadful night. My husband is very ill. I know he is—" "Oh!" I exclaimed, "you have been dreaming." "Oh, no, no!" she replied; "it is no common dream. I know it is true! I feel it! Nothing in the world can convince me otherwise!" Her pale, tense features were so expressive of anguish and her tone so

filled with conviction as to dissipate all my hope that it was simply illusion. I knew her to be a woman of extraordinary courage —not at all the kind that is frightened by fancies.

No train went in the direction of her home until evening; so we tried to pass the anxious intervening time in shopping. On leaving a dry-goods store, at about ten in the morning, we were met by two men who had just arrived on horseback from the neighborhood of my friend's home, and were in search of her. On recognizing them her face assumed a ghastly look of fear and dread, but she bravely asked questions, while I leaned somewhat ignominiously against a railing for support.

I heard her say, through closed teeth: "I knew it—last night —something told me." The "dream" was true. Her husband had had a violent hemorrhage of the lungs in the night, at the very hour when she had awakened in alarm and grief with the conviction that he was ill and needed her. He was thirty miles away, and she had left him in good health twenty-four hours before.

On another occasion, the same lady was far separated from her favorite sister. The ocean was between them, and trouble and embarrassment of various kinds had hindered correspondence. For a year no tidings had reached her; but one night the face of this sister appeared continually before her. Whether the lady was asleep or awake, it remained, and its expression was of the bitterest anguish. All next day she was unable to banish that sorrow-stricken face from her thoughts, feeling certain that the vision "must mean something." "Lucy is in trouble; I know it; you will see," she said. Then she anxiously wrote to her far-off sister.

In due time a letter from Lucy arrived telling how, in a strange house, she had watched all night beside her dying child. When the vital spark fled, she closed the glassy eyes and dressed the little body for the grave, sitting up till daylight, the only living creature in the house; for she would not call in the neighbors, who were strangers, and let them know that the man whose proper place was by her side was wearing out the night in dissipation at his club. And the night was the same on which the sympathizing sister, more than four thousand miles away, had tossed on her pillow in wakeful grief over her unknown sorrow.

C. M. S.

ECCENTRICITIES OF SLEEP.

Our belief in the reality of the scenes brought before us and in the presence of external objects not before us is among the most curious and important of the phenomena of dreams. Everything seems real and vivid. It is said that dreams turn most frequently upon what has occupied our thoughts during the day, and that recent associations occur more readily than those which are more remote. This, however, is thought to be not so much the case as is supposed. The death of a friend may occupy the chief part of our thoughts for weeks or months, and yet during all that time he may never once appear to us in our dreams; and it is only, perhaps, when he ceases to occupy so great a part of our thoughts during the day that he begins to appear to us in sleep. "It is not always," says Sir William Hamilton, "the subjects that occupy us most when awake that form the matter of our dreams; and it is curious that the persons the dearest to us are precisely those about whom we dream most rarely. The mind of the man of business, when he is away from home, most frequently returns in sleep to the scene of his labors, and it is only, perhaps, some time after he has again returned home that the beautiful scenery and pleasant associations that occupied his mind when away again recur to his thoughts in sleep." It is held that, as a general rule, those faculties are most in action during sleep which have been least exhausted during the day. This may be true, as a rule, but it is well known that frequently the mind may be so exercised during the day that sleep can only be obtained with the greatest difficulty at night; and, in the same way, particular faculties may be so excited during the day as to continue in action also in sleep. As a matter of fact, however, a due amount of action demands a due amount of recuperative rest.

But the phenomena of dreams are yet too little studied to enable us to assert much with certainty regarding them; and in all probability they differ very much in their nature and character in different individuals. It is commonly said that nothing surprises us in our dreams. This, however, is by no means uniformly the case. We do, indeed, often see persons who are dead, or in a distant country, or witness events that have happened long ago in our dreams, and feel no surprise; but sometimes the idea that

the person is dead or in a distant country, or that the event is a matter of history, also occurs to us; then we are surprised, and we begin to think we are dreaming. Or we find ourselves on some desert island, or the inhabitant of some gorgeous palace—we are surprised, and begin to cogitate how we came there. It is said, too, that there is great disturbance in the ordinary play of the emotions; that we may walk on the brink of a precipice, or see ourselves doomed to immediate destruction, and yet feel not the slightest emotion of fear; that we may perform the most ruthless crime without compunction, and see what would in our waking hours cause us unmitigated grief without the smallest feeling of sorrow. This is by no means uniformly the case. Frequently the scenes that appear to us in our dreams are of the wildest and most unusual description. All probabilities, and even possibilities, of time, place, and circumstance, are violated; yet they rarely strike us as untrue or improbable. There is also a general remarkable want of coherence in our dreams, and a complete incongruousness in the thoughts and images that pass through our minds. Sometimes, however, the very reverse takes place, and the reasoning or imaginative powers may possess a strength unknown to them in their ordinary condition. Thus Condorcet saw in his dreams the final steps of a difficult calculation that had puzzled him during the day, and Condillac states that when engaged with his "Cours d'Étude," he frequently developed and finished a subject in his dreams which he had broken off before retiring to rest.—*Exchange.*

* * *

Abraham Netherwood, sixty years old, foreman in a hosiery factory at New Brunswick, N. J., lost both his arms in a machine several weeks ago. The arms were buried in Willow Grove Cemetery. Netherwood saw them put in a grave and went home. Then he began to have queer pains, not apparently in the part of his arms that remained, but in the parts that were gone—a not unusual experience. It seemed as if his fingers were cramped, and the pain became so great that he could not sleep. Netherwood became possessed with the idea that the trouble was due to a cramping of the buried fingers to get them into the box. After suffering a week, he had the box unearthed and the fingers were straightened. He says that now he feels all right. The doctors say it is a case of imagination solely.—*New York World.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

POVERTY AS A DISEASE.

"Wisdom is better than rubies."

"Truth alone makes rich and great."

One of the most subtle fallacies of the day is the common belief that wealth is power. Wealth is not power; it is only an evidence of power. The ruby is a precious stone, but the wisdom that discovers and extracts it from its native rock is of incomparably greater value. The same wisdom can discover and produce other precious gems. The producer is always greater than the thing produced. Truth is the great producer, and is the first cause of all riches and greatness.

For many centuries King Solomon has stood as the type of wealth and wisdom. It is related of him that he was offered the choice of supreme good in any form he might desire. He simply asked for wisdom. In consequence of that possession, but not as a reward of merit, as has so long been taught, his wealth and

power became truly fabulous. For centuries also we have read the teaching of the Nazarene: " Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And again, in the words of the great apostle: " Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Yet we have continued to associate disease and poverty with godliness. We have ascribed them to the mysteries of a " Divine Providence," and even professed to believe them necessary to the evolution of righteousness.

We are only just beginning to open our eyes to the fact that poverty and disease spring from the same cause, and are subject to the same remedy. We are beginning to admit that both cause and remedy are within the individual himself, and proceed from a condition of mind. We have satisfied and excused ourselves with theories of " heredity " and " environment," and " circumstances " have often served as a scape-goat.

It is perhaps a bold and radical position to declare that poverty and disease are crimes for which the sufferer is alone responsible; yet it is true that they are crimes—of ignorance. We do not find the average mind willing to accept any imputed increase of responsibility, after a habit of dismissing it with the thought of " Providence," " fate," " destiny," or " accident." We have discovered in the study of the science of mind that the only real healing can be developed from the foundation of a teaching of personal responsibility, resulting from the absolute freedom of the individual. Man is free; hence he is responsible. Man is responsible; hence he must be free. In a logical philosophy of life, we cannot admit either proposition without the other. If man is free, then he must always have been free: else the responsibility would be lessened by every moment of bondage in the past which must to some degree have weakened him.

Mental science claims that every disease is but thought externalized. It produces health by correcting the thought. The results have certainly justified the theory. In the same way, it follows that a diseased or uncomfortable environment must also be mind externalized, and can be remedied only from within. This is certainly contrary to the popular thought and method, which always attack externals and exhaust themselves in frantic endeavors to win fortune by grappling with material conditions. What are the results of such efforts? The large majority of men fail altogether and disastrously. A few accumulate the fortune,

but without the satisfaction that had been expected to accompany it. It is not actually possessed by its reputed owner, but rather possesses him. It proves to be a fickle master. "Fickle fortune" is the significant title of worldly riches. "Misfortune," perhaps, would as well define them, judging them by their fruits; for they are painfully gained, frequently at the sacrifice of health, honor, and affection, and retained through anxiety, or easily lost.

Nothing really good can bring us suffering. When we study Nature we find ourselves impressed with a great power, not a great effort. Nature accomplishes her aims easily; her processes are agreeable. Their results are always found in the evolution of better things and higher types. Nature shows a marvellous prodigality in all directions, and a fertility of resource which to our narrow minds seems incredible. Opulence is her crown and sceptre. She does not struggle to obtain or to hold it. It is her possession by divine right. It is not a gift, nor a reward, nor a wage. It is the key-note of her divine harmonies.

Why, then, are we, in our humanity, so sadly out of tune? Is it not because we have not studied harmony? We have not learned the score. We have been cramped and mean in thought. We have been cowardly and selfish in spirit and action. We have reversed the teaching of the truth and sought first the things we wished "added unto" us, promising ourselves that afterward we would "seek the kingdom of God and his righteousness." We have foolishly imagined that the "things" applied to this life and the righteousness to another. We have failed to comprehend the statement as a scientific law, and have dismissed it as a "moral" law, with which, perhaps, we were little concerned. We have postponed heaven as a factor of what we called eternity, and failed to realize that time and eternity are really one. In our silly definitions of life, we have overlooked life's unity.

Now, however, we are beginning to study the alphabet aright. We find that, when we get into words of one syllable, past and present are merged into the "now;" that cause and result are in ourselves, and that reward and punishment are only synonyms for consequences. Loss and gain are impossible to those who possess all things in truth. Finally we discover that environment and fortune are simply indications of our state of mind. These can be changed by setting up for ourselves new standards and making fresh statements of the principles of life. Discord cannot result from the right interpretation of the notes of a master

in harmony. A good tree cannot bring forth evil fruit. Disease and poverty are not expressions of an enlightened mind. We cannot associate either with an infinite Goodness, nor conceive of a Supreme Power without opulence. The attempt to do this is the source of all scepticism and atheism. The nobility of the human mind revolts at so unworthy a conception of Deity.

Can we wonder at the failure of ecclesiasticism, after a struggle of eighteen centuries based upon a sterile and ascetic philosophy, with its grotesque idea of supreme Good? The growing light of the present day exposes the veneering of religious systems which easily satisfied the twilight of the Dark Ages. We insist upon a larger interpretation of life. We are content no longer to creep through our earthly paradise like worms, or to crawl upon all-fours. We are not willing to prostrate ourselves before the idols of churchly superstition and to debase ourselves before persons and places claiming to be holy. At last we have found our feet. We stand erect, with eyes uplifted to the sun and stars, ears attuned to the symphonies of the gods, and every sense open to the glories of the here and now. We recognize in ourselves the likeness of Divinity—the God of Health, Freedom, and Opulence. In wisdom we find freedom and truth—the royal road to health and opulence—and know that comfort and success in life depend on spiritual perception.

> "Ye are not bound; the soul of things is sweet;
> The heart of Being is celestial rest.
> Stronger than woe is will; that which is good
> Doth pass to better—best."

To prepare ourselves for the best conditions for attracting opulence, we must first be rid of the eagerness of desire. A feverish mind is not a good magnet. The point of indifference is the beginning of success, for it is at that point we realize that material wealth is not in itself an element of happiness. Unhappiness comes always from a failure to discern the right relations of things. To the infantile mind it might appear that the object of kindergarten life was found in the accumulation of bright-colored toys; but later the toys stand as tools for teaching principles. To the undeveloped adult, wealth is often like the colored toys of the kindergarten—mistaken as the aim of life, rather than understood as its tools and illustrations.

Unhappiness is of the mind, and is governed from within. When this lesson has been learned, we have reached a point of independence never known before. We have been demagnetized of the greed of gold. We are ready to find it but a simple tool, and only one of many. We are confident that it has no influence upon ourselves. It cannot deflect us from the line of principle. We are polarized to truth. Wealth is now our servant, not our master; and what we draw to ourselves we cannot lose. We have learned that hope and fear are of the emotional, not the spiritual, plane. They cannot exist where spiritual growth has reached the plane of knowledge.

Knowledge is always calmly confident. It is not subject to emotional vibrations, with their alternations of elation and depression. Every one of us, as Emerson says, is " dear to the heart of Being." Every one of us is God's chosen, and none of us are ever forgotten or overlooked. We are never denied anything we really crave. The power to wish and the power to execute are one and the same. All things are ours as soon as we recognize and appropriate from the Universal Life. This is done without cost or deprivation to our neighbor. God is too great to need to " purchase " the good of any individual at the cost of another. We need not beg or supplicate when we live in the midst of plenty. What are millions of wealth when we remember the teeming fecundity of life, and realize that as yet we have not begun to mine for the precious metals, but have only scratched the surface of one of the smallest planets of the system?

Those who pride themselves upon superiority in wealth or position have no better basis for their claims than the pebbles on the beach, which might be supposed to plume themselves on being better than their neighbors because of their larger size. Yet they will not endure longer, nor even take a higher polish, as the waves roll them around together. And how microscopically small do they appear when measured by the towering cliffs above them, of which they are only tiny fragments! Truly, to such pride we may say that " all is vanity."

We have no riches except in ourselves—no power except as we develop self-government. All else is illusion, like the tinsel of the stage. Every desire is its own prediction of fulfilment. Even those things that are hurtful are not kept beyond our reach. As Lowell wittily says: " It must be that the framework of the universe is fire-proof, or the Almighty would not have left so

many Lucifer matches lying around loose." "God" and "gold" are differentiated by one letter only, but the addition of that one letter shuts out God. We do not need the gold to make God possible. Yet "God" and "gold" and "good" are all closely allied, being expressions of one universal Principle.

The remedy for suffering from either disease or poverty is to enter into the sweep of the great tides of life in their irresistible flow, knowing that their movement is one of perfect harmony. In their larger currents, all thought or care for the personal self and its illusions is carried away. And peace flows in wherever these tides govern. There can no longer be any thought of loss or gain, for the soul knows that all is well, and that life is simply Being. Its environment is not a real factor in its problems. Time and place are results, not causes; they are but tide-marks, having nothing whatever to do with the flowing of the waters.

Until a man has become wholly independent and careless of his environments, he has not learned to live. When he has reached that point of development, he finds that it is the point at which he absolutely controls and directs his own circumstances and surroundings as the result of his spiritual progress. "He that findeth his life shall lose it." "He that loseth his life . . . shall find it." We first love it and lose it in the fashion of mortals, and thus we learn to "lose" or to let go of it for truth's sake, thereby entering into newness of life, which can never be taken away from us. Adjustment of ourselves is the secret of happiness and opulence, not the adjustment of circumstances. The second is the result of the first; together they are cause and consequence.

Every man is his own destiny. No happiness is secure as long as it depends to the slightest degree upon anything or any person outside of ourselves. It is well worth the price, if we lose all we think we have possessed, and are thus awakened to the fact so often stated—that "the kingdom of God is within," while we have been always expecting it from without. There is no real possession possible until after we have attained self-possession. When this has been accomplished, we will know that we cannot fail to win or to hold anything belonging to us, and Life will manifest opulence.

"The stars come nightly to the sky,
The tidal wave unto the sea;
No time nor space, nor deep nor high,
Can keep my own away from me."

As Emerson remarks, in his essay on "Spiritual Laws":

"What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature and which must grow out of him as long as he exists. The goods of fortune may come and go like summer leaves. Let him play with them and scatter them on every wind as the momentary signs of his infinite productiveness."

CHARLES B. NEWCOMB.

MENTAL THERAPEUTICS.

The wonderful influences of the mind on the complex nutritive processes and on the various diseased conditions of the body are readily acknowledged by every observing physician. The old saw, faith in the medicine and confidence in the doctor, has not only a foundation in fact, but an explanation in science. The more we think on the possibilities of mental therapeutics, the more we become convinced of its wide range of practical application. So much advantage, however, is taken by quacks and other pretenders of the well-known credulity of their victims, that the truly scientific observer has been loath to investigate the subject in the calmness of a judicial examination or with the unprejudiced aim of a seeker after fundamental truths. That the general subject deserves more earnest attention at our hands must be apparent to every thoughtful man who endeavors to explain certain nervous phenomena of almost daily occurrence, but which on casual examination appear beyond reasonable comprehension.

Dr. A. T. Schofield, in an address on "Mental Therapeutics," published in a recent issue of "The Lancet," strives to aid investigators in this new and attractive field of study. . . . He says the conscious mind is but a very small part of the vast subconscious mind upon which it rests. The former has its seat in the cortex only, governing reason, feeling, and volition, while the latter "is connected with all life that lies below, including reflex action. . . ." The vast majority of impressions are directly and uninterruptedly transmitted through the brain to the subconscious mind, which thus becomes the storehouse and registry of all those intricate and complex energies which make up the responsive vital reflex of our varied and impressive environment.

Although full consciousness is the result of the combination and interaction of the two conditions named, the conscious mind (so-called) becomes a party to the impression only when the latter is focussed on the cortex by the direct attention of the individual affected. The cortex not only receives impressions from without in a primary and direct way, but is also subjected to like impressions secondarily and indirectly from the subconscious mind. In the one case, there is an immediate and easily understood recognition of the impression, while in the other the phenomenon is not only without explanation to the individual, but is entirely beyond his control. In the latter category are mentioned unconscious habits, unconscious cerebration, and the like. The conscious mind, when it wills, dominates the unconscious, and thus in its own imperious way interprets sensations to suit its purposes, diverts normal processes into abnormal directions, changes the rhythm of vital processes, disarranges the nutritive machinery of the body, and even tampers with the pain signals in its mad misrule. Dr. Schofield says, truthfully:

"The cortex, or surface of the brain—the seat of conscious mind—is a special factor for good or evil in every disease. Every organ and function is represented there, and there brought into vital unity. Professor Laycock says: 'The hemispheres, as the organ of thought and mental action proper, are in unity with all the processes of life whatever, whether they be termed vegetative or animal.' Bain shows that all tissue nutrition is influenced from this great centre, and most physiological acts can be arrested mentally by its action. It controls unconsciously anabolic and katabolic cell action; and there is no doubt that a sound, cheerful mind, acting through it, is a great protector against disease of all sorts, and if disease has a hold a cheerful mind can often cure it. Mental therapeutics can be applied to the body in one of three ways: (1) By the unconscious mind directly—in spiritual or physical influences and surroundings; (2) by the unconscious mind acted on by the conscious indirectly—in rousing faith in persons, remedies, or places, etc.; and (3) by the unconscious mind acted on by the conscious by direct effort—in determination to get well, to shake off illness, ignore pain, etc. With regard to the ailments for which mental therapeutics is useful, it is a powerful means of cure in all organic and inorganic diseases, while in hysteria and allied neuroses it is the only reliable means

of permanent efficacy. . . . Unzer, in 1771, says: 'The expectation of the action of a remedy often causes us to experience its operation beforehand.' I have just received a remarkable illustration of this, that, however, goes beyond this statement. A colleague of mine gave a patient the other day some opium pills to produce sleep, but forgot to mention their object. Last week he found the pills had acted well each morning, but the patient had had no better sleep. Another patient thought she had taken a large dose of rhubarb as a remedy for constipation, and the thought was effectual. Hunter says: 'By my will I can fix my attention on any part until I have a sensation in that part;' while Müller affirms that it may be stated as a general fact that any state of the body which is expected with certain confidence will be very prone to occur as the mere result of that idea. It is easy to produce symptoms by suggestions. If, for instance, you press some particular part of the spine of a neurasthenic and say, 'Do you feel any pain here?' he may say, 'No.' But if you persist in your suggestion for half a dozen times, and the nervous centres are at all susceptible, he will say, 'Yes,' and the pain suggested by you will be felt. Now this is true with regard to producing cures as well as in producing diseases. . . .

"The real value of the clock in indications of dosage, as in other cases, is truly scientific, and depends for its potent effects on rapidly formed accurate psycho-physical habits, or artificial reflexes, in the brain. A woman about seventy years of age came to me in deep distress about her obstinate constipation, which was so severe that every enema and pill had failed and mechanical evacuation was the last resource. This condition had continued for some years. The patient was of exceptionally powerful mind and will and remarkable intellect. Seeing this, I relied upon the clock as an efficacious aperient. I explained the power of an exact habit over the bowels, and told her she would be cured if at 9.30 a.m. exactly by the clock on the mantelpiece she sought relief each morning. She was at first aided artificially at the exact hour, but after a few mornings, when 9.30 a.m. arrived, and she was taken out of bed, the bowels began to act, only she sometimes wanted to relieve them before the hour. This was never allowed; she was told that to be too soon would prevent the result as much as being too late. At the end of six weeks the bowels were duly relieved without medicine at half-past nine ex-

actly, by the power of subconscious habit, and at the end of six months she had never missed a day. She has now no further trouble."

It is probably within the experience of many of our readers that similar cases are to be found, in which the method of dosage was more than the dose itself, the placebo more powerful than the real drug, and, best of all and at the bottom of all, the belief that the doctor understood the case and knew exactly the best remedy to give. It is fair to assume, if the range of psycho-physical ailments is great, there should be an equal power of mental therapeutics to cure them. The highest recommendation for mental therapeutics is that it is not dangerous, that it is susceptible of further profitable cultivation, and that it may serve in many obscure and apparently desperate cases in effecting a cure when all the usual means have failed.—*Medical Record, New York.*

MODERN MEDICINE.

First they pumped him full of virus from some mediocre cow,
Lest the small-pox might assail him, and leave pit-marks on his brow.
Then one day a bull-dog bit him—he was gunning down at Quogue—
And they filled his veins in Paris with an extract of mad dog;
Then he caught tuberculosis, so they sent him to Berlin,
And injected half a gallon of bacilli into him.
Well, his friends were all delighted at the quickness of his cure,
Till he caught the typhoid fever, and speedy death was sure;
Then the doctors with some sewage did inoculate a hen,
And injected half its gastric juice into his abdomen;
But as soon as he recovered, as of course he had to do,
There came along a rattlesnake and bit his thumb in two;
Once again his veins were open to receive about a gill
Of some serpentine solution with the venom in it still;
To prepare him for a voyage in an Asiatic sea,
New blood was pumped into him from a lep'rous old Chinee;
Soon his appetite had vanished, and he could not eat at all,
So the virus of dyspepsia was injected in the fall;
But his blood was so diluted by the remedies he'd taken
That one day he laid him down and died, and never did awaken;
With the Brown-Sequard elixir, though they tried resuscitation,
He never showed a symptom of reviving animation;
Yet his doctor still could save him (he persistently maintains),
If he only could inject a little Life into his veins.

—*E. Frank Lintaber, in Puck.*

BRAINS UNNECESSARY.

Dr. S. S. Koser, of Williamsport, Pa., has made a wonderful discovery, which will be a theme for discussion among medical men throughout the country. His knife has revealed a medical wonder, in which a man had unimpaired faculties without a brain.

At the request of a number of prominent physicians of Philadelphia, Dr. Koser held a post-mortem examination of the remains of John Bly, of Watsontown. Bly, who was twenty years of age, for a long time suffered with a tumor, which grew into the very base of the brain, and occasioned his death. The growth had a visible effect upon his brain, and the case became a curiosity to the medical profession. The tumor was imbedded too deeply into the brain tissue to admit of an operation. It was found that the tumor was nearly as large as a billiard ball. It was so located as to demoralize the nerves of the sight centre, and as a consequence young Bly was blind for over three years. The most singular fact developed was that the entire brain had been hollowed out by the action of the tumor. The cavity was at least five inches in length, and was filled with pus. All that was left of the brain was a thin shell, composed of the tougher tissues where the brain matter gathers into nerves, which were less susceptible to the process of decay. When an incision was made in the shell the whole mass collapsed.

The circumstances which made the case almost unprecedented in the annals of medical science was the manner in which the patient retained his rationality and faculties under the circumstances. He had the senses of touch, taste, hearing, and smell, had very tolerable control of his locomotor muscles, could talk, and, in fact, was comparatively discommoded in no other way than by the loss of vision. His retention of memory was remarkable. He was able to memorize poems up to within two weeks of his death.—*Philadelphia Ledger.*

You can only oppose successfully the evil thought of others by throwing out toward it the thought of good will. Good will, as a thought element, is more powerful than the thought of hate. It can turn it aside. The "shafts of malice," even in thought, are real things. They can and do hurt people on whom they are directed, and make them sick. The Christ precept, "Do good to them that hate you," is based on a scientific law.—*Selected.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

VOLUME FIVE.

With this issue The Metaphysical Magazine enters upon its fifth volume. During the two years that have elapsed since our first number appeared, evidences have not been wanting that this periodical came to supply an undoubted need. As ignorance and prejudice give way to the advancing education of enlightened reason, this fact becomes a matter of continued demonstration. Moreover, the tendencies of modern society impart renewed emphasis to the necessity that gave rise to The Metaphysical Magazine. An unmistakable awakening of thought is evinced in quarters that have hitherto been regarded as impervious to the higher teachings of metaphysics. The leaven of Truth is permeating all walks of life for the future benefit of the race. The occult principles of Being are no longer considered as mere conjecture, or the abstract conceptions of speculative minds, but are recognized as concrete entities in the best and most enduring sense. "Mysterious," "unknowable," "hypothetical," and similar adjectives are employed less frequently in connection with man's origin and destiny. That the human race is essentially divine and spiritual is susceptible of scientific proof. This, however, has been a matter of development rather than discovery. It is our intention to make The Metaphysical Magazine a factor of constantly increasing importance in this evolutionary process.

For the information of friends of the cause of spiritual truth who favor us with manuscripts for publication, we desire to repeat that we do not invite contributions intended to bolster any particular "ism," school, philosophic system, or cult of mere belief. In the gradual development of the higher thought, perverted and fanatical outgrowths seem almost inevitable; and usually these have special organs devoted to their individual propaganda. The Metaphysical Magazine, however, is established

on broader ground. Its mission is, briefly, to elucidate the higher principles of life, to rectify intellectual as well as moral error, and to inculcate right thinking along all lines of research.

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THE CIRCLE OF DIVINE MINISTRY.

The headquarters of the Circle of Divine Ministry are now established in New York City, at 58 West 33d Street. They consist of lecture and reading rooms, with facilities for letter-writing and a directory of mental healers and nurses. Arrangements are making for out-of-door work among the needy, in the prisons, etc.; also for a course of instruction to trained nurses. This work is both educational and co-operative in its character. The headquarters were opened and dedicated on Sunday afternoon, November 8th, 1896, by a simple service, with an address by Miss Phœbe Hammond, which pointed out the beautiful significance of the name chosen by the association and the high and infinite ideal toward which the members are working. Mrs. Angel, Mr. Rovero, and others spoke briefly, and the meeting closed as it began—in silence.

* * *

Religions are either the immediate, voluntary, and deliberate outcome of a hidden power, the magic apparitions on the pages of history, or else the spontaneous produce of nature's ordinary influence, the gradual but visible growth of successive phases. By admitting the first of these two alternatives, we reject—and with reason—the thought that one religion is more than another the work of an evil genius. Intolerance of religions is reprehensible in every way, for are not all men alike the children of God ? Is it not contrary to the most simple and consonant feelings of a father to wish his children evil ? We can only think, with certain enlightened Brahmins of India, that each religion is made for him who follows it, that each is the work of a beneficent Being, and that together they are the wheels of Divine miracles, turning and ever turning in humanity's deep, continuous current. In the second alternative, these sudden operations of an imperceptible power are disclaimed—the operations of setting up, altering, and restoring. God is not the efficient but the formal cause of religions; he is not the workman. He is the model; man is the workman. He builds temples, sets up altars, institutes ceremonies, offers up sacrifices, prays aloud in the congregation, interprets religious thoughts, prophesies, and expounds.—*Emile Burnouf.*

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Knowledge is the only real treasure, and the God-like only may possess it.—*Alexander Wilder, M.D.*

PSALM OF THE TWENTIETH CENTURY.

God is One, and besides Him there is no other. He is Being. All life is in Him; all consciousness, whether in form or released from form, is His—is Himself. He is Law. As he is eternal and unchanging, He could not think—could not "make" law, for thinking involves change; and to make either man or law would involve change in Him. He is Consciousness, Thought, Force, Life. Man may not image Him in wood, stone, gold, or thought.

God is Love. Inasmuch as ye have done it unto the least of these, ye have done it unto me, for I am all that lives in the lowest form, as I am all in the most celestial. Ye cannot love without loving Me. I am Love.

Life in form is making this discovery: that to ask God to come down and bless is profanation of the Divine Reason resident in man; it is taking the name of God in vain.

Man, the conscious, sees nothing but the Eternal Perceiver in him. What he sees is God, and nothing but God. All that is not God in his thought is there because of the animal sense still adhering to and inhering in form. The pure in heart see God. The heart will be purged of its earth-currents, and there will be nothing but God to see.

I am in the fire. I am in the whirlwind. I am in the water. I am Life. I am Consciousness. But these are not I. I am Love, and by love may ye (and shall ye) all come unto Me. Life in form is the way. Thought is the means. For the ultimate of thought is the truth, and I am the life, and that is love which is but the sum and end of law. The law in your members is the law of desire—ever seeking Me, never satisfied until it finds Me. He that seeketh Me beyond the bounds of himself is an idolater. Conscious imperfectness, which is my Presence in him, leads to fear; self-consciousness seeks its own safety. Hence your beliefs, your creeds, and your altars, churches, and sacrifices. The only altar is your own heart; the only sacrifice its blood, which you call "yours."

Light has come into the world. Light and the Perceiver of Light are one.

Life is eternal; but men would have the body, its senses and emotions, also eternal.

The essence of the rose is exhaled from its perfectness of unfolding. We say it escapes. Can it go beyond the Universe? Can it be lost? Man is conscious in form that he may disengage consciously this Essence of Being—involved that it may be evolved.

Be ye perfect. The Kingdom of God is within you.

R. E. WHITMAN.

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At certain depths all bosoms communicate, all hearts are one. —*D. A. Wasson.*

AMONG GREAT THINKERS.

Nirkata: The gods are members of the One Soul.

Emerson: No law can be sacred but the law of our nature.

Sophocles: Where the cause is just the small will conquer the great.

Browning: A man's reach should exceed his grasp; or what is heaven for?

Daniel Webster: I never allow another man to define my position for me.

Foster: Perseverance has been the radical principle of every great character.

Alexander Wilder, M.D.: Equal rights should include the right of equal opportunity.

Buckle: We know little of the laws of matter because we know little of the laws of Mind.

Carlyle: The wealth of a man is the number of things he loves and blesses, and by which he is loved and blessed.

Francis W. Newman: Mankind born in its lowest state has always discovered that Superior Mind acts in the Universe.

Homer: The man is hateful to me as the gates of the death-kingdom who hides one thing in his mind and utters another.

James D. Davis: It is my confiding belief that all law is law by Divine appointment, for a Divine purpose, and that all force is the ever-active Divine Will.*

Darwin: As far as I can judge, I am not apt to follow blindly the lead of other men. I have steadily endeavored to keep my mind free, so as to give up an hypothesis, however much beloved, as soon as facts are shown to be opposed to it.

Tyndale: The man who cannot break the bonds of experience, but holds only to the region of sensible facts, may be an excellent observer, but he is not a philosopher, and can never reach the principles that bind the facts of science together.

* * *

REVERSING THE KINETOSCOPE.

"Impossibilities made possible by means of modern inventions in the electrical field" furnished the theme of a lecture by Professor G. Queroult, in the Paris Academy of Sciences. During some of his experiments he hit upon the idea to turn around photographic records and also the series of pictures seen through the kinetoscope, whereupon he proceeded as follows: Having photographed a plant at regular intervals and shown in the kinetoscope the growth, the development of the stem, leaves, buds,

* And necessarily beneficent in its operation.—Ed.

flowers, and fruit, the same sequence of photographic pictures reversed was presented to the eye of the astonished academicians, who wondered at the fruit turning into flowers, flowers into buds, buds drawing back into themselves and disappearing, the leaves closing, getting smaller and disappearing, the stem getting shorter and shorter, until the earth closed over it. The most incredible things are developed before the eyes of a spectator, if a most ordinary series of pictures is reversed. A drinker takes up an empty glass and replaces it full upon the table; a smoker sees the stump of a cigar flying at him from the floor, takes it to his mouth and sees the smoke originate in the room, draws it up his mouth and into his cigar, which is gradually lengthened and finally replaced in the pocket. A wrestler, who has probably thrown away his garments, is recovered with them by their, so to speak, walking up on him into their places, while he himself performs motions of which we can understand nothing, because we never saw these most ordinary motions performed backward; a man, for instance, seated at a table before an empty plate, works hard taking bite after bite from his mouth, until the chicken is whole again on the dish before him, and the side dishes are also returned full to their places.—*American Journal of Photography.*

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Commenting on the Bhakti Sutras (21—24) of Narada, wherein the love of the shepherdesses of Gokula to Sri Krishna is referred to, Mr. E. T. Sturdy, in his excellent translation of the Sutras, very recently published, gives expression to the following sentiments, to which we gladly direct the attention of our readers. He says: "Perhaps no Hindu allegory has been so aspersed; it has been made by some few debased people of India, as similar allegories have in other countries, an excuse for license under the cloak of religion. It has been used by the ignorant, by missionaries, and others, as a weapon of hostile criticism against Hindu religions. We may safely assert that none of these have read the original, but merely sought some means to destroy other people's religion in order to advocate their own. Time might better be employed in pointing out the original intention of the allegory by which they would elevate both themselves and the people with whom they come in contact. . . . Love is one, whether it be called that of Christ, Krishna, or any other individualized expression of Truth. As long as this cannot be seen, there will be the war of sects and religions, and the sending forth of missionaries to insult and irritate—to teach creeds, not Love and Truth. The love of Krishna is deep in the Hindu heart, and cannot be thus slighted with impunity. Yet under all these irritations the Hindu has yet to be found who would retort by any insult or criticism of the Founder of Christianity. To the Hindu such criticism of the pure and noble of any race or age is a dreadful crime, involving far-reaching retributive effects. It is a pity we do not think the same."—*The Brahmavadin, Madras, India.*

O MYSTIC ATOM OF THE AIR!

Ship ahoy! modern Argonauts—savants and sages—
Dredging for treasure in Learning's deep sea;
Briefly forsake your charts and your compasses,
And steer your stanch vessel alongside of me.

How did it happen? Forego the trite query;
Withhold the keen probes of the When and the Where.
Enough, patient seekers, I *glimpsed a real atom!*
And the shy little stranger plied thus, then and there:

"O mystic Atom of the air! thy guest I fain would be;
Dame Science sets a scanty board: pray bid me dine with thee.

"Enigma of the chemist's search, the physicist's despair;
No human sense, howe'er intense, e'er traced thee to thy lair.

"Ultimate Unit, basic part of all that Space doth hold;
First, tell the fulness of thy life—how many ages old?

"And, Atom, tell me of thy size; micrometers thou defy;
Though they suffice to gird the loins of Titans in the sky!

"Reveal the mystery of thy form. Art shapeless? round? or square?
Thy surface—is it rough? or smooth? chromatic? dull? or fair?

"Dost yield to gravitation's law? Our scales, though nicely set,
Responsive to the daintiest touch, have never weighed thee yet.

"Why ceaseless thy vibrations? Dost never yearn for rest?
Or art thou slave on ether-wave to dance at Sol's behest?

"Affinity, too, oft binds thee close with atoms not thy kin:
Art happy in the compound forms thus strangely wedded in?

"Art happy in the molecule, with myriads forced to link,
To build the limpid dewdrop—the spicy-petalled pink?

"To sparkle in a love-lit eye? to blush on cheek of youth?
To thrill in lips inspired to speak for justice and for truth?

"To float the air on thistle-down? free, buoyant, undismayed—
O Atom! canst thou ever tire of Nature's masquerade?

"And thus through æons thou hast moved the wheeling spheres among,
Unheeding universal blight—how kept thou strong and young?

"And say, O primal traveller! do other worlds possess
Aught of flora? or of fauna?—man? hope and happiness?

"In all thy cosmic wanderings, too, hast ever found a spot
Where Grace divine did not abide—where Love was not?

"What Forces, to our lore unknown, in and about thee roll?
What part play'st thou in mortal mind? what in immortal soul?"

I paused, and—oh! a cold, stern voice,
Thus taunting spake and said:
"Blind fool! where thou wouldst gormandize,
An Angel's feast is spread!"

J. Gilbert Williams.

THOUGHTS ARE THINGS.

The whole world is the outcome of Divine Thought. Everything which we know as phenomenal is the mere outside appearance which has in it the inner and living reality of Thought. All outside appearance is but the form which the thought takes for expression on these lower planes; and the whole Universe is nothing more than a Divine Thought in manifestation. That Divine, that God-like element is in man; it works through mind, and is the creative element. The more of that there is in the activity of a person, the more is he a creative energy in the world.

Every thought makes to itself a form. Every time that you think, a form is made in your mental atmosphere. A passing thought will only have a very transitory form; a thought which is constantly repeated will have a form which by these repetitions becomes stronger and stronger, and more and more permanent; so that according to the fixity and the motives of your thoughts will be the life of the thought-forms that you are continually generating around you. . . . Every thought which is loving and helpful, lives in the world of thought as a useful influence. And supposing that these good thoughts are directed toward people, then they go to the people to whom the will directs them, and, so to speak, encircle them with a protective and aiding power. And it is a real fact that every good and kind thought that you have of persons, every wish for their benefit, every desire for their happiness, is an actual, living thing that goes forth as a living entity, and lives as it were in connection with the person toward whom you have directed it as a protective agency, warding off danger and drawing good toward that person to whom you have sent this angel of your thought.—*From "The Birth and Evolution of the Soul," by Annie Besant.*

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The field of philosophy is as broad as the universe. It includes all knowledge, human and divine—everything in action as well as in contemplation which is upright and good. It is practical in the noblest sense. To be speculative and visionary is to have insight and intelligence of the essential truth of things: to look beyond phenomena to the operating principle. It is a living for the ages rather than for the days, the holding of truth at its divine valuation rather than for its price in the market.—*Alexander Wilder, M.D.*

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Produce in all a perfect rest and quiet from every care,
And guide each living soul to lose itself in the Mind Supreme.

—*Buddhist Hymn.*

BOOK REVIEWS.

THE NATURE CURE. By Marvin E. Conger, M.D., assisted by Rosamond C. Conger, M.D. 363 pp. Cloth, $2.00; leatherette, $1.00. Authors' Publishing Company, publishers, Chicago.

Among the increasing evidences that physicians generally are gradually breaking away from the moorings of orthodox materia medica, the present volume is one of the most significant. The authors boldly acknowledge that "the search for the elixir of life in the chemical laboratory," or in the mineral, animal, and vegetable kingdoms, will always prove a failure; and in conceding the importance of right mental action as a factor in all forms of healing, they give many hints as to the best means of employing the restorative energies of Nature in the care of the physical organism. These regularly graduated physicians vigorously denounce vaccination—even inoculation for any purpose—and expose the falsity of the "antitoxin" craze in an unanswerable way. This book, which contains halftone portraits of the authors, is plainly the work of rational minds; and its common-sense conclusions may be read with profit even by those that have realized in their own experience the true spiritual principles of mind and their healing efficacy.

WHAT ALL THE WORLD'S A-SEEKING. By Ralph Waldo Trine. 192 pp. Cloth, $1.25. George H. Ellis, publisher, Boston. [For sale by The Metaphysical Publishing Company.]

A most attractive book, from whatever stand-point considered. Its writing was plainly a labor of love, and its mechanical make-up is exquisite. It aims to unfold "the vital law of true life, true greatness, power, and happiness," an endeavor in which the author has admirably succeeded. The work has the rare merit of being at once idealistic and practical, gently guiding the reader along a most inviting path to a realization of his own superb endowments. It teaches the application of metaphysical principles to the affairs of every-day life in a way that compels their adoption by every student of human affairs. It is designed to call into action the latent spiritual forces of the race; to uplift and encourage the sorrow-stricken and the afflicted; to strengthen the weak and bring hope to the despairing; to unify true science and true religion, and to popularize the study of the higher aspects of being. The metaphysical literature of the age has had few more important acquisitions.

KARMA: A Story of Early Buddhism. By Paul Carus. 21 pp. Second Japanese art edition, crepe paper, silk, 75 cents. Open Court Publishing Company, publishers, Chicago.

A unique publication that is a distinct literary curiosity. It was printed in Japan, and is profusely illustrated by native artists, many of the full-page pictures being reproduced in colors done by hand. The story itself is equally fascinating, and has been translated into Russian by Count Leo Tolstoi, who makes this comment: "It seems to shed light on a new side of the two fundamental truths revealed by Christianity—that life exists only in the renunciation of one's personality, and that the good of men is only in their unification with God, and through God with one another." Collectors of rare specimens of book-making will be especially interested in this publication.

MONEY; or, The Question of Support. By Hugh James. 34 pp. Paper, 20 cents. Published by the author. [For sale by The Metaphysical Publishing Company.]

This is a suggestive metaphysical essay, on a somewhat unusual topic. It is a refreshing relief from the current partisan tracts on the financial question, and treats solely of the ethical and moral principles involved in this historic and vital problem. The author throws much new light on the subject of supply and demand by directing attention to the infinite Source of all abundance, pointing out the true antidote to the slavery of material wealth and the sordid craze for its accumulation. This essay is timely, practical, and deserving of a wide distribution among thoughtful minds.

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"Dorothy's Travels in Nowhere Land, and Return to Glory Island," is the ample title of "an allegory of the soul," by Effie E. Blodgett, that is admirable in both conception and execution. Though primarily designed for the use of children, this little work may be read with profit by any adult in search of the higher truths. It is a charming story, replete with spiritual facts and practical wisdom that are applicable to all orders of human life. The metaphysical principles of existence have seldom been presented in a more attractive garb. ("The Life," Kansas City, Mo. Paper, 74 pp., 25 cents.)

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"The Chicago Vegetarian" is the name of a new publication which deserves success. The perennial food question is discussed in its pages with signal ability. Its monthly menu reveals the wonderful possibilities of a strictly vegetable diet, and demonstrates one of the most interesting phases of human evolution. The journal is published at 46 McVicker's Building, Chicago, at 25 cents a year.